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Medicina Diastatica

OR

Sympatheticall MUMIE :

CONTAINING,

Many mysterious and hidden Secrets
In PHILOSOPHY and PHYSICK.

By the	}	<i>Construction</i>	}	<i>of Microcosmical & Spiritual MUMIE.</i>
		<i>Extraction</i>		
		<i>Transplantation</i>		
		<i>and Application</i>		

Teaching the *Magneticall* cure of Diseases
at Distance, &c.

Abstracted from the Works of
Dr. THEOPHR. PARACELSVS :

By the labour and industry of
Andrea Tentzelius, Phil. & Med.

Translated out of the Latine

BY

FERDINANDO PARKHURST, Gent.

Η δίσσα πάρλα, κ' η κούζελα φύσιε.

London, Printed by T. Newcomb for T. Heath,
and are to be sold at his Shop in *Russell-street*, near
the *Piazza's* of *Covent-Garden*, 1653.

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To the Right Honorable
Basill Earle of Denbigh
Viscount Feilding
and Baron of
Newnham.

MY LORD,

YOUR Lordship ha-
ving sometime cast
your eye upon the
Originall of this Treatise,
seemed to ratifie the credit it
had received in the World by
the honor of your Approbati-

The Epistle Dedicatory.

on : Upon the intimation
whereof, I have (out of my
especiall Obligations to your
Lordship) pretermitted my
more peculiar Studies for the
Translation of this Peece :
Not that it could thereby re-
ceive the better acceptance
with your Lordship (where
there is so much Language, as
other accomplishments of ho-
nor) but in respect of the thing
it self (a Mysterie of Philo-
sophy) lest it should out-grow
the better knowledge, as it
bath the common Presse.

My

The Epistle Dedicatory.

My Lord, These considerations have chiefly induced the employment of my best Endeavours in the performance of this Work, especially the assurance of your Lordships Protection; under which confidence I have made it Publick, as the least acknowledgement of my duty to your Lordship, or respects to the Generall Good: Which if it may receive the favour of your Lordships Countenance, I shall not doubt its preferment, and therein the advancement of the Mag-neticall Mysterie.

The Epistle Dedicatory.

I confesse, Subjects of this nature are not so usually qualified with that honor here as in forain parts, under the protection of Great Personages; yet is it not for want of President, but rather of Reason, for

Nobilis est solus, Virtute insignis, & Arte:

which is more then demonstrative in your Lordship: wherefore the Dedication of this Treatise, being Exemplified by the Author to severall persons of honour (and those the most Eminent) I may hope your Lordship (as inferiour to

none

The Epistle Dedicatory.

*none) will vouchsafe me the
priviledge to pursue my Ori-
ginall: So may the defects of
the Body be supplied in the
Countenance, while your
Lo^{ps}. favour shall Patronize
both, by a dispensation or ac-
ceptance of these my Ende-
vors, to the future Encourage-
ment of,*

My Lord,

Your Lordships

most humble Serv.

Πεφλεγμένον.

The Translator to the Reader:

THE Philosopher contem-
plating the life of Man,
would have *Homo animalibus sa-*
pientius esse, man to be wiser
then all other creatures; I con-
fesse it is the part of a wise man
so to be, but how to be so every
creature may direct: for though
reason be appropriated to Man,
sense is as common to Animals,
who by instinct have learned
the knowledge of their own
preservation without our *prin-*
ciples of Reason; and by certain
demonstrations (as) from the
Liberall Sciences of Nature, doe
daily teach us that *τεχνοσοφία* or Art
of Knowledge, disputing Nature,
the

The Epistle

the commanding *Empereffe* of all Learning according to *Menander*;

Ἡ φύσις ἀπάντων ὡς διδασκαλίαν κερταί.

So that mans reason especially being prompted by the *economies* of *Nature*, will conclude him no lesse then what he is, (*viz*) the *μικροκοσμοῦ* and *Compendium* of her self, or the very centre, in which all the rayes and influences of her Sphear do meet.

And thus from the *ἐνέργεια* and conjunction of *Nature* and *Reason* a new faculty is created, called *Art*; whose sublime and subtle qualities in emulation of her *Progenitrices*, are drawn from her own principles; *Ars imitari Naturæ solertiam potest*: from whence it consequently appears, that, both *Art* and *Nature* are requisite,

to the Reader.

site in the work of perfection.

*Neque Natura sine arte sufficit
cuiquam omnino quocunque in studio;
Nec Ars per se sine presidio Natura.*

Through this Coadjutorship
and on Concatenation, are all things
governed under the Title of
Providence, by whose Sovereign=
ty Man especially contributing
in obedience, is not only prote=
cted, but also his self=preservati=
on and security sealed to him
under that *Magna Charta*, *Homo
Naturæ obediens homini nocere non
potest*, Man obeying the Lawes
of Nature, can neither hurt him=
self nor préjudice another; This
is no rigid Law, but a Rule in
Equity, nay rather a gentle pre=
cept of an indulgent Mother,
that *Mater rerum omnium* the
Philo-

Philosophers so much adore.

When therefore (by *omnipotent Providence*) *Nature*, *Reason*, and *Art*, with all their faculties conspire together for the preservation of mankind, as the greatest miracle of the world; what stupid Nature, would not in reason study that mysterious Art, wherein the life and conservation of our selves depend?

Wherefore I shall here (by way of President) present thee with an *Abstract* from that most learned Philosopher *Theophrastus Paracelsus*, who (out of the considerations aforesaid) did not only search into the most occult and secret causes of *Nature*, but also (being well experimented by his own Art & Practise) made them

to the Reader.

them publick to the world in
his *Traët de Tempore seu Philoso-*
phia) Which piece (being illu-
strated by *Andrea Tentzelius*,
Dr. in *Philosophy* and *Physick*)
I may here prefer as an *Epitome*
of the most abstruse part of *Phi-*
sophy, treating of many hidden
Mysteries and operations, in the
rare and admirable cure of dis-
eases at distance, by *transplanta-*
tion into other *species*, through a
Mumiall and *Magneticall* power,
drawn chiefly from the *Sympathy*
and *Antipathy* of natural things.

This excellent piece, being re-
commended to my acquaintance
by the favour of a worthy friend,
my respects could not lesse then
salute him with a *gratulor adven-*
tum at the first sight; Afterward
finding

The Epistle

finding him (as) a compleat Gentleman by his language in the *Latine* tongue (though of *Germane* parents) and most accomplisht in his *subject* and *matter*, (being therewith so much affected) I could not in discharge of my obligations to my *friend*, (upon his request) my own satisfaction, and the good will I bear to generall *Learning*, but discover his true *worth* and *intrinsecal* vertues to a more publique *Surveigh*; Wherefore as *providence* had transported him into our own Country, so have my endeavours *translated* him into our own Tongue; wherein (Gentle Reader) if he do not so clearly expresse himself, the defects are mine, but if thou understand him not, the error is thine. In

to the Reader.

In the *Originall* (besides the difficulty of the subject) the long-breathed *Periods*, and many imperfect *Parentheses*, together with the common escapes of the Presse, would require a good Master in the laborious work of *Translation*, and as diligent an Artist in correcting the *Errata's*.

But as my greatest care hath not been wanting in the composition of the least scruple, so I hope (without the escapes of the Printer, or the Readers Judgment) my endeavours may receive a due *Construction*: yet where a strictness of capacity cannot reach the *Latitude* of this (*Magneticall*) *Sphere*, such may happily be eclipsed in the whole by the interposition of their
parts,

parts, while the *καυόμενον* is conspicuous to those of another Meridian.

Deficiencies of this Nature are most contingent in a self-opinion; which is, (for the most part) either so blinded by ignorance, or hoodwinckt by conceit, that they dare not inquire beyond their own knowledge, least by discovering themselves they should forfeit *that* which they only pretend to; *These* of all others I desire not to meet with all, but if it be my fate, I wish they would begin where ———

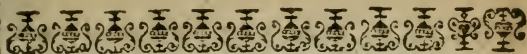
—————Here I close,

Σοφία γὰρ ἐστὶ καὶ μὴ εἶναι ἃ μὴ γινώσκεις.

It is wisdom to learn that which a man does not know.

London, June, 24.
1653.

Ferd. Parkhurst.



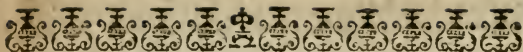
On his worthy Friend Mr. *Parkhurst*
and his Translation of this *Mumiall*
Treatise.

THis *Rare Piece* (treating of the wonderful effects to be wrought by *Mumie*) I commend unto this *Nation*, inviting the Courteous Readers hereof, unto a due acknowledgment of the *learned Translators* industry; Who, having met with so Crabbed a *Latine Author*, such tedious *Parentheses* therein, words so ambiguous and insignificant, yet hath he very judiciously and dexteriously overcome those *difficulties*, and rendered his *Author* in a perfect intelligible and pleasant *English style*.

The *Subject* he Treats of, is *Sublime* and high (if not the greatest *Mystery* known to mortall Man,) be thou therefore thankfull who shalt read it; and learn, rather to admire then despise the wonderfull works of the *Almighty*, although unto thee they may seem *Clouded*.

William Lilly

Student in Astrology.



To his ingenious Friend Mr. *Ferdinando Parkhurst* the industrious Translator of this Excellent Treatise.

Physicians need no more their Trade advance,
By tedious, fulsome long Receipts and chance;
Here they may meet a neerer surer way;
Which will their tedious Fallacies display,
And shew, what *Nature*, when discovered, can
Work in the body of imperfect Man;
By means so easy, and so secret, that
They slyly order and direct our fate.
So what great *Paracelsus* searching minde,
Led by a higher *Genius*, first did finde,
And what *Tentzelius* did from him display,
Scattering his clouds and shewing brighter day;
We (being made sharers of such wealth) must owe
(Since you h've given it to th' English World) to you
Whose worthy care hath now brought home this peece,
And with it given us a *Golden Fleece*.

Roger Ellis Esq;



To my honored friend Mr. *Ferdinando Parkhurst* Translator of this *Magnetick* Tract.

MY dearest *Friend* such is thy worthinesse,
That nothing but thine owne can thee expresse ;
What ever *Learning, Wit, or Art,* can teach,
Is comprehended all within the reach
Of thy *capacity* ; for who can say
Thou art not read in *All,* although some may
Expose their *Genius* more to publick sight ;
Thy modesty conceales what others write.
While *Learning* languisheth, thou doest *Translate*
Great *Paracelsus* from his first Estate
Into thy Native Country, and there land him
Safe to all those that rightly understand him ;
But let your *Mountebanck, Leech, Quack,* and those
That deal in *Simples,* and their common *Dose,*
Keep to their *Simples* still ; for *ignorance* sure
Can nere assume thy true *Magnetick cure.*

P. T.



On my most worthy and ingenious
Friend Mr. *Parkhurst* and his Trans-
lation of this Mystical Subject.

When *Art* and *Nature* one perfection make,
Who can (without presumption) undertake
To speak their own *conceptions*, or to tell
That this is rare indeed, That not so well?
If any such there be, I could desire
Their silence; while the *Learned* do admire
What every Page presents with new delight;
For *admiration* crowns the *Epithite*.
Whether the *Author* or *Translator* be
Chiefly presented in this *Ænigme*,
Is not Essential; yet that none mistake
May (happily) arise for *Eithers* sake;
When so great worth is brought in competition,
Know one's a *Master*, th'other a *Physician*.
Both have their parts for *Learning*, either
Are exquisite in all; Now choose you whether.

C. F.



A Table of the severall Chapters (and matters therein contained) in this *Mumiall* Treatise.

Chap. 1. *Of the definition, diversity, construction, nature and property of Mumie.*

Chap. 2. *Of the differences of Mumie.*

Chap. 3. *Of the Extraction of Aereall Mumie.*

*First manner of Extraction of Mumie
or of the Tincture of the Microcosme.*

*Second Extraction of Mumie after
the manner of Quintessence.*

*Third Extraction, or of Aereall
Mumie.*

Chap. 4. *Of the Spirituall Mumie of a
Microcosmicall living body.*

Chap. 5. *Of the foundation of the Ex-
traction of Spirituall Mumie and its
Magnes.*

Chap. 6. *Of the proceſſion, or manner of
Extraction of Spirituall Mumie.*

Chap.

- Chap. 7. *Of the use of Spirituall Mumie
(in generall.)*
- Chap. 8. *Of the favour of the Heavens
towards the aforesaid operations.*
- Chap. 9. *Of the time destined by the
Heavens for the proposed operations.*
- Chap. 10. *Of the use of Spiritual Mumie
(in specie) and first to reconcile a friend-
ship between two men.*
- Chap. 11. *To reconcile private or publick
Enemies.*
- Chap. 12. *To reconcile the Ape and
Serpent (naturally hating one another)
and other Animals, who are by nature
enemies.*
- Chap. 13. *To procure a mutuall love and
affection betwixt a Man and his Wife.*
- Chap. 14. *Of the operation of Antipathy.*
- Chap. 15. *To cure both kinds of Jaundies.*
- Chap. 16. *To cure the Dropsic Magneti-
cally.*
- Chap. 17. *Of the Plurisie, and of curing
inward Impostumations Sympatheti-
cally.*
- Chap. 18. *To cure Feavers Magnetically.*
- Chap. 19. *Of the oppilations of the Liver,
Spleen,*

The Table.

Spleen, Brain, Lungs, Reynes, &c.

Chap. 20. *Of Aches in the Joynts and Limbes, by reason of oppilation.*

Chap 21. *Of the Podgegra, and Catarrhs.*

Chap. 22. *Of Wounds and Ulcers.*

Chap. 23. *Of the Hernia, or Burstennesse.*

Chap. 24. *Of Fluxions, and Salt Rheums hurtfull to the Teeth and Eyes.*

Chap. 25. *Of Menstruous Evacuations and Retention.*

Chap. 26. *Of the Consumption and Hectick.*

Chap. 27. *Of particular Blastings.*

Chap. 28. *Of Sterility or Barrenesse; and also the manner of detracting strength from an Horse and communicating it to a man; or from any man or Beast, and transmitting it into any other.*



Reader.

IF these my *Endeavours* may receive a due construction from thee, thou wilt thereby clear thy own judgment and encourage my future intendments of a second Tract, *viz. Of the naturall reason of the Tree of Life, and of Knowledge of Good and Evill.* And also of the mysticall interpretation of that great secret, *viz Cabalisticall concordancy of Life and Death; Christ and Adam.*

Likewise many other Pieces both *Philosophicall* and *Mathematicall*: As also of the *Sciences* in generall, under the title of *Τεχνόλογια* are now preparing for the Presse, by the studies and industrie of

Thy Friend

F. Parkhurst.

A


MUMIALL

TREATISE.

C H A P. I.

Of the definition, diversitie, construction, nature, and property of Mumie.

Being now upon the Treatise of Mumie, I conceive it most proper first to shew what is commonly understood by Mumie, and what is meant by the same in this place.

Mumie, from the
Arabians  is
 generally denoted
 by the Physicians
 and Apothecaries
 under these four
 kinds, viz.

1. *Arabian.*
2. *Ægyptian.*
3. *Pissasphaltos.*
4. *Lybian.*

1. *Arabian Mumie*, is a certain composition of Aloes, Myrrhe, Croco's, and Balsamum, with which they doe (usually) embalm dead bodies; which (after a while being taken out of the Sepulchres) with the Sannies or matter sweating forth from the Cadaver, is preserved and kept for Physicall uses.

Thus much *Rhases* affirmeth (in his *Synonymis*) saying, *Mumie* is a thing which is found in the earth, where the bodies of the dead embalmed with Aloes are intombed, and the humours of the Cadaver is resolved with the mixture of the Aloes: *Serapis* his Interpreter testifieth the same, chap. 283. who writeth, that *Mumie* of the Sepulchres is from the humidity of an humane body, intermixt and incorporated with Aloes, Myrrhe, and other ingredients.

2. *Ægyptian Mumie*, is transported from *Ægypt* to us, which is not made of any bodies embalmed with Aloes and Myrrhe, but from *ασφαλθ* (so termed by the *Greeks*) which is a kinde of fat clay or sulphury matter of an aereal and fiery quality:) For as the Nobility did use Croco's, Aloes, Myrrhe, &c. for Embalmings, whose bodies (as *Scaliger* reports) was death to dig up (so as *Strabo* writes) the dead bodies of the common people were usually embalmed

med with *Asphaltos*, to keep and preserve them from corruption.

3. *Pissasphaltos*, (by the Greeks *πασάσφαλτος*, from *πασα πις*, & *ασφαλτος* bitumen) is a composition of a pitchy and sulphury matter; or rather, this *Mumie* is a substance retaining the same virtues which *Diascorides* attributes to *Pissasphaltos*, having the same effects as *Bitumen* mingled with pitch; but in the mean while we get not the true *Mumie*, and very rarely the *Pissasphaltos* of *Dioscorides*; but there is a counterfeit Confection of Pitch and *Bitumen* commonly sold for *Pissasphaltos*.

4. *Lybian Mumie* (is so called in respect of the place from whence it is) viz. for in the Region of *Haimmon* being a part of *Lybia*, which is between the Countrey of *Syrene* and *Alexandria* are many Quick sands raised by impetuous and turbulent whirlwinds, by which meanes the unwary Passengers are oftentimes swallowed up, and so through the obvolution and rowling of the mountainous sands are soon parched and dryed by the heat of the Sun; the flesh thus scorched with the humane bones, is brought away without any ommixtures or other embalmings: (which is the *Mumie* here meant.)

Wherefore it evidently appears, that there are four common sorts of *Mumie*; so that *Fuchius* is not a little mistaken, in *lib. 1. Paradox. 40. cap.* when hee endeavours to make *Serapio* contradict himselfe, and *Avicenn* and *Rhases* to oppose themselves, and the whole Sect of *Arabians*; making *Pissasphaltos* (in some places used for *Mumie*) the onely *Mumie*, excluding all other.

Although these kindes of *Mumie* are esteemed very advantagious for the curing of green wounds, ruptures, and bruises: yet in the prosecution of this Treatise will appear the danger of administering the *Mumie* of any body promiscuously for that *Mumie* is alwayes most necessarily to be avoyded, that is not certainly known to be collected from an wholesome and sound body.

Wherefore *Theophrastus Paracelsus* upon this subject adds a fift sort of *Mumie*, viz. that which is extracted from some perfect body, not dying of any naturall disease, but of some violent death; upon the reasons following.

For as by *divine ordination* no edible Creature was to be slain for mans food: but such as was perfectly sound, and free from diseases, left with the decoction of the meat, we should receive the disease into

nto us; much lesse should any thing that lyeth naturally be for internall use, or taken for nourishment, when as the same death or disease that accompanied it before, might afterward ensue. And this is generally manifested by all Creatures of Prey, as

Amongst	}	<i>Birds</i>	}	the	}	Kite, Eagle, Hawke,	} & c.
		<i>Beasts</i>				Lyon, Wolfe, Fox	
		<i>Fishes</i>				Bear, Cungre, Dolphin, Tuny, Mullet,	

These, and many other Animals, that affect and live on Prey, (except the Bear by chance,) will not feed on, or any wayes touch Carrion, unlesse meer hunger compell them; the reason is, because they doe not onely nourish and increase their owne bodies by the substance of their Prey, but also their owne Mumie by their spirituall Mumie, which doth for the most part evaporate with a naturall expiration of the living Creatures.

From whence it is apparent, that if we could feed on living Creatures, and digest, alter, and subdue the matter, it would bee much more conducibile to

the nourishing and preservation of our bodies and spirits : For as fresh flesh which is tender, is more wholesome then that which is præmacerated, and corrupt, having more vitality ; so consequently, that which is sound, and vivacious, is more nutrimentall then any which a disease hath killed, and thereby deprived it of its spirit or *Mumie*.

For thus through the harmonies and commiffures of the parts kept sound, and clean, may be extracted the virtues and faculties of things more entirely, then otherwise by opening and extending the most occult and internall parts, which causeth evaporation : This is experimented by the Troglodites or Hedge sparrow, seasoned with pepper and salt, and eaten raw by any one troubled with the Stone, it hath an eminent faculty of breaking or dissolving the same, which being boyled or otherwise prepared, loseth that effect.

Another reason may be here given, that nothing can be proper for food, unlesse that which is alible and vitall, because our life and spirit cannot be otherwise sustained, then by the Analogicall and vitall spirit of another. Neither can the substance of our body be supported, without the

materiality

materiality of some other; wherefore those creatures that feed and live on the wholesomest things, are most nutrimentall for us. Moreover every part cherisheth and affecteth it self with a certain delectation;

For through a spiri- } Brains } is nourished
tial and substanti- } Lungs } by the like in
all sympathy our } Liver } other Crea-
Heart } tures.

Now as *Theophr. Paracelsus* delivers, this *Mumie* can no where be more truly had, then from the bodies of criminall persons (*viz.* such as violently suffered death by strangulation, as on Gibbets, &c) For from such there is a gentle siccation that expungeth the watery humour, without destroying the oily and spirituall, which is cherished by the heavenly Luminaries, and strengthened continually by the affluence and appulses of the celestiall Spirits; whence it may properly be called by the name of Constellated, or Celestiall *Mumie*.

Wherefore *Theophrastus* preferreth this Aereall spirit (or *Mumie*) before all other corporeall *Mumies*, either of fire, water, or earth; which may chiefly be observed from his own words in the *Germane* Tongue, as followeth; —

Wenn die Arzte und sonst manniglich wu-
 ssen, was mit dieser *Mumia* furzunehmen,
 oder wozu sie nuke, wurde kein Belthater
 uber drey Tag am Dalgen oder auffdem Kade
 liegen bleiben, sondern hinweg genommen, wo
 es anders muglich were (that is) If Physiti-
 ans or any other body understood but the
 right use of this *Mumie*, or what it is good
 for, not any Malefactors would be left
 three daies on the Gallowes, or conti-
 nue on the Wheel, from being stoln away;
 for they would run any hazard for procu-
 ring of these Bodies.

Now *Paracelsus* doth not speak only
 of this, but also of another spirituall
Mumie produced and derived from thence,
 (though somewhat obscurely) in these
 words: Dass noch eine andere *Mumia*
 vorhanden, nemlich die, welche von einem
 lebendigen Leibe separirt und præpa-
 rirt wird. Dann ein jeglicher Mensch
 kan seinen Leib in *Mumiam* transmutirn,
 seinem Leib und Leiben ohne scaden,
 und ein Stuk von seinem Leib nehmen
 dass mans doch dem Leib nicht an-
 sihet.

There is yet another *Mumie*, namely,
 that which is taken from a living bo-
 dy, separated and prepared accordingly,
 for

for any ones body may be transmuted into Mumie, without prejudice either to the body or the life thereof, and the body shall be no whit the worse for it, neither shall it be discerned that any such thing hath been done thereunto.

Therefore I shall further explain what *Paracelsus* meaneth by *corporeall* and *spirituall Mumie*, and what is to be understood by it.

Now it is to be observed, that it is called *Corporeall Mumie*, not by reason of its formall existent part, as that it is so in and by its self naturally, for there is no Mumie properly but spirituall, or only in the same respect; because from the destruction and dissipation of the spirit or vitall Balsome, the defect of all true Mumie may be argued, the body in the mean while no waies suffering: but so called in respect of its subsistence and operation, as it may be inherent to the body, as well by its self as by its properties, and advance its power and efficacy, according to the *æconomie* and order of the Artist, no otherwise then by, and with the same body.

As therefore you may see from the Author it is improperly called *corporeall*,
so

so likewise he doth not only call it spiritual $\chi\epsilon\tau' \alpha\upsilon\tau\omicron$ according to its *ens* or being, but $\chi\tau\iota \xi\epsilon\pi\upsilon$, according to its relation, because it keepeth still and effecteth its intended operation, both beyond and without its corporeall subject, even by the emanation of the virtue of the *Mumie* only, as the accident from the subject; so spirituall *Mumie* is here so properly called by *Paracelsus*, because properly and substantially it is not spirituall *Mumie*, but only the property of it. For how can the spirit have any divorcement or separation from the body, if this be not also divided? Or would not some violent exercise, motion, Physick, or opening a vein, by which the spirit evaporates, procure an eminent danger, and irrecoverable losse of it?

From hence we do not determine truly and Philosophically, the corporeity and spirituality of *Mumie* according to the essentiall difference of it aforesaid, but only to speak of it in respect of its subsistence and medicinall use, or in respect of its profitable dispensation, which would otherwise require severall denominations; for the Physician doth not distinguish $\alpha\iota\epsilon\theta\epsilon\omicron\varsigma$ accurately, but for the most part $\xi\epsilon\pi\iota\omicron\varsigma$, relatively, and so states and defines the Animall, Vitall, and Naturall Spirits in
man

man; which notwithstanding are but such in a certain comparation. For as the seed of man is neither part of the man, nor any substantiall of the parts of the same body, but only a power or certain form descending into the Testicles, with the most refined and subtile matter of the alimentall superfluity, by whose (σπερματοποιητικῆ) or spermaticall proclivity it is afterwards more exactly decocted, and augmented by the mechanick and subordinate spirits, and is endued with a multiplying faculty of it self in the place and time appointed by the Liturgie and rule of Nature. So spirituall *Mumie*, in so much as it undergoeth the work of Transplantation; (seeing that ought to be performed without any detriment of the body,) cannot be part of the internall *Mumie*, much lesse of the body it selfe; but must of necessity be a kinde of *παραβολή* or *διάβασις*, addition or trajection, which wholly per-takes of the faculties, and properties of the internall principle; and so being received, dissipates its self, not only amongst the utmost parts of the body, but even into the best disposed matter, and discovereth the same virtues as if the very principle and substance of the *Mumie* were every where present (thoroughly dissipated)

dissipated) which vertue doth resemble that which is appropriated to the *Magnet* or *Loadstone*: for after the same manner the soul disposeth it self into the alimentall accession of new matter; for as the flame of one lamp transmigrateth into another, and yet remaineth intire, so likewise doth the *Rayes* or beams issue out of the body; and although it be something of, or pertaining to the body, yet it is not the body it self, nor any part of it.

From hence it may evidently appear that *Theophr. Paracelsus* called Spirituall *Mumie* its self, and its geniture (as I may terme it) by one and the same name, which properly fitteth it for Transplantation: These considerations being had will anticipate many doubts and errors which might otherwise happen in the ensuing Treatise.

This premised, we come now to the definition of the thing it self; "*Mumie*
 " properly so called is the most subtile
 " substance of the body, Spirituall, *Æthe-*
 " rially, and in respect of its Nature and
 " species coingenited, permanent in some
 " measure both in and after death, retain-
 " ing for the most part both its affecti-
 " ons, and internall and speciall virtues,
 " wonderfully diffusive of its self and is
 " qualities by means of its extracted and
 " con-

“constellated Transplantation, to the end
“the unfound and viciated disposition
“may be rectified, and the uncorrupted
“and perfect be preserved and strengthened.

We may instance many examples before us of this *Mumie*, notwithstanding one or two I hope may be sufficient in this place, taken partly from another kinde, from whence we may gather its wonderful operation.

There is a proper aliment or food ordained for every kinde of Creature, as certain flies feed on the leaves of Napell, by some called Wolfebane; Hemlock, which is poysonous to man, is nourishing to the bird called the Starling; and the hearb Hel-lebore that is noxious to men, is food for the Quaile. Moreover every part of the body doth accommodate it self, and hath its existency from its most proper nutriment; as the bone by the bony substance, the flesh by the fleshy is preserved and augmented; which is no other then the quality and propriety of the aforesaid *Mumie*, which requireth the proper *Mumie* of another for the conservation of it self, accommodating and applying it to its own use. This is experienced in the Phthysick (or Consumption of the Lungs) which is cured by using and eating the Lungs of a
Fox

Fox, when as the Lungs $\sigma\omega\mu\alpha\pi\kappa\omega\tilde{\nu}\varsigma$, or according to its corporeity, and substance descend only into the Belly, and not into the Lungs of the diseased person, but according to its spirituality, and (by its dissipation) into those parts which can most conveniently communicate it to the Lungs: I shall passe other applications unto severall members; as,

The	{	Cantharides (or	}	to	{	the Bladder.
		French Flies)			}	any in Labour.
		Aetites (or the			}	the Ventricles.
		Eagles stone)			}	the Eyes.
		Skin of a Kite				
		Tetterwort, &c.				

The like is reported of *Galen* of the Masculine Pæony, that being hung about one after the manner of an Amulet (or Charm) being gathered in a Balsamick or proper time, will preserve the party from the *Epilepsis* or falling sicknesse.

You may also observe how the Rose in the Winter lies hid, when even the very nature and Elements of it are in some sort decayed, yet still the signature of the species and new individuall remaineth uncorrupted, which flourishing in the Spring produceth a beautifull Rose.

Where

Where the aforementioned faculties or (*δυνάμεις*) powers lay hidden in and with the Nerves and strength of its operation aforesaid, That undoubtedly I may say to have been the *Mumie* of the Pæony, Rose, or of any other thing. For who knowes not that there is an adducing, and attracting property in *Philters* (or love-potions) to allure the affections and minds towards this or that party? Nor certainly are they alwayes delusions which Circulators, or Conjurors do often use to drive away, or congregare Mice, Dornice, Gnats, Locusts, Moles, Scorpions and other wilde Beasts, but the *Magisteria*, or true Philosophicall mystery, either of alienation or attraction. Is it not affirmed, that among the *Indians* there is a certain Bird (which by *Scaliger* is called *Cacavera*) that feedeth on nothing but the excrements or dung of other Birds, and therefore associates with them and continually followes them? or is it only a traditionall fable of the Ancients, that Tigres and other wilde Beasts have been made tame by being nourished with humane milk?

Therefore I may truely affirme that *Mumie* is the cause, foundation, architect, and medium of these things, and of all whatsoever observable either in the translation of virtues,

tues, or the alteration of them; and is truly of the same *prosapie* (descent) or nature of those things which we here treat of.

So a grain of Corn cast into the Earth putrifyeth, and as it were perisheth before it putteth forth a new stem; where is here the Anatome and spirit of the seed, which after by a new revolution adorneth the worldly Theatre with a new body? Wherefore I may without all doubt call that which retaineth the seminall and procreative faculty, Mumie truly Balsamick (or *spirituall*) homogeneous with the Humane *Mumie* before mentioned, the divine principle of all secret operations of every naturall thing.

The same may be said of the seed of man, in which though very little (for that which is visible is not the seed) yet the whole man with all his properties, faculties, actions, and passions doth in the first act acquiesce.

It is likewise true of hearbs, plants and other things, being pluckt up and dryed, or in any wise dead; whereof there are many kinds, in which notwithstanding the same virtue as was at first infused into them do remain and operate. As there is in every root of Pœony gathered in a Mumiall and proper time an *Antepilepticall* faculty, or preservation from the falling sicknesse; (for it is not

in vain that the same hearb hath diverse
 irtues, it being from the diverse seed, and
 Delite or infused *Mumie*, of which we have
 given an instance or two in our *Philosopho*
Medico de Peste, or the *Philosophicall Physician* or
Cure of the Plague) so in other hearbs remain-
 th the like virtuetill their *Mumie* is wholly
 xtinguished; as,

- { *Ivie*, a virtue Arthetickall to preserve
 from the Gout.
 { *Scordium*, a virtue against the Gangrene:
 { *Scabios*, against pestilentiall tumors.
 { *Gallopsis* against the Cancer.

To what other thing may we attribute
 this, that sometimes in one and the same
 thing there are diverse, and many times con-
 trary faculties, unlesse to the various con-
 cretse of *Mumie* from diverse species, which
 sometimes conferre diverse faculties, some-
 times weakly disposing, and othertimes
 wholly changing: Thus the weed *Cuscuta* or
Podder, (which from its windings about
 thyme, is called *Epithymum* (or *Thymeweed*)
 hath far other virtue in it then that which
 groweth or twineth about other hearbs or
 plants. Harts-horne hath different qualities
 from the Bucks-horn; the Sea-horse-tooth
 from the teeth of an Elephant; the Oake-
 gum

gum from that of the Holly, so the Gals c
other wood from those of the Oake. Wha
other cause hath the contagion of diseases
according to the verse,

Cum spectant oculi lesos, ledantur & ipsi ;

While they behold the forenesse of an ey
Their own infected are (by Sympathie.)

For such as any mans constitution is, suc
is his Mumie, such is his expiration, and suc
is the reception and transplantation Analo
gically in another.

Obj. It may be objected from hence, tha
then all diseases would be infectious from
every ones *Mumie*?

Ans. I answer, All are contagious, eve
health it self, if we consider it only accordin
to its proper active faculty, or (*κατ'εναρ
χαιαν*) its perfection (as the Philosopher
terme it): for every thing naturally is en
dued with a power of affecting anothe
thing with its own qualities, although ever
operation is not equally effectuall; for *Sani*
is a certain quiescency, temperament an
serenity favorable to Nature; and so
lesse activity, then that the suborned *Mum*
of it should aptly or readily affect eith
the sound or diseased (body): Which reaso
may likewise be given for many diseases n

commonly infectious; for either they are more deeply radicated in the body, and are disposed to a fixed coagulation, or else they are lesse powerfull in their spirits then to communicate infection, though never so neer or alter the substance notwithstanding their contact. Although none of these in respect of contagion are every where destructive *κατ' ἐξέχαστα* according to their efficacy and the passive state of the object, but (*secundum magis & minus*) according to more and lesse all diseases are contagious; so that we see in al these things that *Mumie* is the principal cause. To these we might easily add many other things which do vicissively affect or abhorre each other, (by a *sympatheticall* and *antipatheticall* disposition) whose spirituall *Mumie* is the principal Agent and wonderful Arthitectrix of their most secret operations.

Now this very *Mumie* being according to its self entire, and according to the parts and individuall properties of them (which is but the parts otherwise conditioned and related to their species) is so closely (and secretly) joyned by a peculiar *influence*, as the whole Kingdom and Monarchy of Nature doth admirably abound with consentaneous and dissentaneous, *sympatheticall* and *antipatheticall influences*, that in whatsoever part or property any wise divided from it, it will be

united to it in a more noble degree, the whole by a kind of divine right of Community, as in a man that which is part of the head sympathizeth with the head, and of the feet with the feet, will admirably conspire and consociate to that common victorious spirit of the World; and the same whole will sympathize by a Magnetick power with good or bad either *philematically* or *plagetically* at the greatest distance.

This appeares by that true sympathicall *Unguent*, and that there are naturall causes not only of this but of many other the like things, (without any suspicion of *Magick*) Nature its liberall mother doth daily confirme by many experiments; amongst the rest (which may worthily be remembred) the conservation of the vitall spirit, from the appulses, of the generall spirit of the whole World; which according to their constitution by the definite coitions or conjunctions of the stars and planets, whose influences abundantly operating do argue a *synaphthis* and contact of, and with the Planets in these things. In its τεκμήριον or appearance, only part of the *Mumie* of the Wound (and that very little) adhereth to the weapon, yet being cleansed with the
un-

unguent, communicates the whole acquired cure by a sympathetical virtue flowing from the animall and vitall spirit of the *Mumie*, to its Consociate or syngennicall faculty in the veines of the very member through the sudden mediation of the *μεγαχρισμικὸς* or great spirit of the World, which penetrateth and extendeth all things; so as the curing of the part of *Mumie* in the instrument, so is the redintegration and recovery of the whole *Mumie* in the part wounded; and contrarywise, the affliction or malady of the same cleaving to the Instrument, is the trouble and pain of the same in the wounded man.

From which kind of *sympathy* I presume it proceeds that the carelesse burying of the *χώρα* or *secundine* (pertaining to women in Childbed) and of other things (*excrementorum item alvinorum, &c.*) parts of the *Mumie* it self, being individuall, do by unskillfull and ill usage presently endanger the whole *individuum*. So the *zenith* of a young maiden cast into the fire, is said to stay the fire, but with damage to the Virgin, because it ought to perish. To which may be added that old wines work anew in the vessel, their Lees rise and are troubled at the same time, when the Vines spring and shoot forth their branches.

This *Anempodesticall* virtue (being of the same inclination and condition of *Mumie* flowing in the very stars or genius of things as in a kind of center) may be properly and truly said to be the cause of all manner of strange and wonderfull *Antipathies*, as of occult and Magneticall cures, of Plants springing and budding at the same time in sundry places of the same Climate, blossoming and bringing forth fruit, and other the like effects: of which there are many examples obvious, shewing the true and adequate causes.

For by what reason, when one *Heliotropium* turning towards the beams of the Sun, should all other of the same kinde do the like? and whē one *Lote* erecting it self from the bottom of the water at the rising and setting of the Sun, all other kinds of *Trefoile* in the same *Hemisphere* move in the like manner by the same virtue? Or whence cometh it to passe, that many which are born in the *Novilune* or new of the Moon have en equall impotency and imbecillity either in their bodies or mindes? Or from whence is it (as *Mizaldus* observeth) that the fat and flesh of a *Beare* taken and kept close in Troughs, or other convenient vessels, do increase at the same time when as the *Beares* lying in their dens in the Winter time do wax fat? Or why doth

oth a Womans milke agitate and prick in
 er breasts at the same time when the
 child (being absent) for want of it is dis-
 quiet? Why do the Pease sowed in the
 Jew of the Moon in severall places, con-
 continually to the end of the Harvest blossome,
 and yet never bear? And why also should
 that disease be fatall to many thousands
 that hath been mortall to one man? And
 that (as *English Histories* report) an *Aquila*
 or water prepared only for the purpose,
 did signifie and present the condition of the
 Kings Sonnes *Oliverius* and *Arthur*, not-
 withstanding they were many miles di-
 cant?

Or as some have beheld two muscical in-
 struments so proportionated that the strings,
 of the one should sensibly move with the
 sound of the other, and not to stir at the
 sound of any other instrument? What
 should be the reason that blood should
 rush forth from the body of one slain, when
 the Homicide is in presence, and as it were
 point him out? Or that the *Ellychnium* or
 match of a Lampe fired by a singular
 Artifice should certainly predict the dis-
 ease and death of the person (though far
 distant) whose blood is adhibited or applied
 into it?

I speak not of the *Magnetisme* of the

Electrum (or *Amber*) which though shut up in severall boxes, hath the same virtue of transferring and conveying the secret intentions of the mind unto those who are absent and far remote: Nor of the *Sambucum* (or *Elder*) which hath the same, if not greater, virtue against the falling Evill, whose berries do increase and grow sometimes by the putrefyed bodies of dead Sparrowes and Magpies, and sometimes by their excrements or dung: Also the root of *Tamarisk* steeped in the urine of one that hath the yellow Jaundise, and afterward burned in the fire, cureth the same. And the hearb *Condyloma* (or *Mullein*) applyed to the diseased and cast into the ayre, doth admirably cure the *Hemorrhoids*. And also that there is sometimes a lesser, sometimes a contrary quality in Vegetives of the same species; which may likewise be said of the dispositions and natures of men, borne under either equall or different Ascendants or Climats.

The true cause of all which, is the harmony of *spirituall Mumie* under the certain stars or genius of every thing destined and impowered by *sacred providence*, by whose excellling strength and motions all subordinate things enjoy in every part *alalogicall* and true *proportionall* virtues, un-

less

esse some hindrance by accident (as by the impurity or inequality of the matter) do intervene.

So that hence is the diversity of things of the same species, according to a greater or lesser power, for they may hinder all the Celestiall influences by the confusion and inhability or impotency of their matter: Hence also springeth that proverb of the *Platonists*, The heavenly influences operate according to the merit or goodnesse of the matter, and those things in which the *Idea* of the matter is most predominant (*viz.* which have a greater similitude to the things separated) can more properly operate the like virtues and effects as the separated *Idea*.

This is the very reason, and true Philosophicall cause of the *sympathy* of things, to which all other (unlesse made *Appendices* to this) that have been with much study invented, and with great applause received, must necessarily give place.

Heare what *Scaliger* sayeth (a man of that accurate judgement that I should scarce beleieve he could be deceived) “ It is certaine (sayeth he) that there are some things which are common to *species*, and therefore are inforced to a certaine Congruency; and so there are certaine
“ di-

“ distinct qualities or contrarieties of kinds,
 “ from whence proceeds idifferent *species*;
 “ and these are the originall of *Sympathies*
 “ and *Antipathies*.

But if a genericall community be the adequate cause of *sympathy*, how comes it to passe, that all species of what kinde soever, have without order the same congruency amongst themselves? I speak of the *univocall genus*, for all *species* have not equally one and the same affections: For example; suppose the *species* of the *Equivocall genus* were here to be understood; then the *sympatheticall Cancer* would not be rightly an Animal, as other fishes, without that *Sympathy*: If also incongruent differences of *Genus's*, be the cause of *Antipathy* in *Species*, (which neverthelesse would be manifest (*petitio principii*) to affirm what he doth not in the interim tell in what the difference consisteth) how cometh it to passe, that all species of this difference are not *Antipatheticall*? As for example; one *Antipatheticall* affection of a man being common to every *individuall* man, why (seeing every man equally participates of the form of difference) should they not have principles tending to those contrary affections?

There-

Therefore the *Philosopher* seemeth unjustly to carp at the *Physician*, yea, by his favour, I may say) unjustly ; for, though he endeavours to refute *Fracastrorius*, whom, in this point, more credit is to be given) or makes at him as it were with generall passes, yet they may easily be put off, or avoyded, if we shall understand by the conjunction of form in *Sympathetick* and their propagation (which *Scaliger* chiefly oppose) not the form as it is distinguished from the whole matter and substance, but the species out of them springing and arising together : and by the conjunction no other thing then the proportion and mutuall application of the power and properties of it, by which it operates.

The effusion or ἀποσπινεμα (emanation) of these and the like properties we shall here deliver.

Theophrastus affirmeth, that the ἐκχρισον, or traction and transplantation of *Murrie*, may be made, and effected without the diminution of the thing, or the substantiall form of it ; therefore it must be an *Accidens* which must be substracted, and which is used as the means of transplantation, and that properly ; its essence being not altogether divided from the substance of the thing

thing, which with the spirit of the matter being brought to its extremest bound immediately with the property of the present Microcosmicall *Magnetisme*, by a mutuall concurrency is united; and lastly by the mediation of the Terrene stars, and the Celestiall Spirits and Influences accommodated, and by their adspirati and conjunction, through a certain occult virtue of their Constitutions it gains so much as before it wanted of perfection.

Wherefore, *Transplantation* is nothing else but a mutuall propagation of one thing into another, by the benefit of the property of Essentiall *Mumie* duely extracted by a *Magneticall* virtue; and thence by their equall cognation with the stars, promoted to a singular excellency and fortitude.

(The difference of *Mumie* followeth.)

C H A P. II.

Of the differences of Mumie.

WE shall not here inquire after the differences of *Mumie* in generall, for it hath been principally treated of in the precedent Chapter, but onely of those which fall out in the Cases of *Paracelsus*, which hee calleth *Corporeall*: These are to be taken from the nature of the Elements, which the bodies after death are committed to; for as they by themselves have not the same operations, but interchangeably discede in themselves with great difference; as in *fire*, their fiery; in the *air*, their airy qualities, &c. shewing proprieties that are sometimes very contrary among themselves; the generations and corruptions of things begun in the same and perfected, are distinguished by an extreme difference from themselves; nor are the conditions of generated and corrupted things every where the same; for example, in generated things the airy flesh of Birds is not the same with the watery flesh of Fishes, nor the fiery flesh of the Wolf and Lyon the same with the earthy flesh of the Oxe, &c.

So

So bodies receive a nature, clearly distinct from the diverse Elements to which after death they are committed: for when a humane body is left by death in the bowels of the earth, then it endureth an earthy & a kind tepid putrefaction, the spirit within being suffocated, so that its *Mumie* is loathsome and not proper for use. So likewise a body in water followeth the nature of the Element, and turneth into a *mucilaginous* or slimy kind of putrefaction, which is also pernicious to the vitall spirit or *Mumie* of a thing. The fire is altogether destructive both to the spirit and body, so that it wholly demolisheth it, and driveth out the *Mumie* wholly, unlesse its certain degree or quantity be observed.

Wherefore there are four corporeall *Mumies* specified by *Paracelsus* (*viz.*) of the Fire, Water, Earth, and Aire, but the three former doe (*ἐξ ἰπυλόν κ' ἀβικυον*) as it were *superficially* and *unaccommodiously* make up those kindes of *Mumie*, only that *Mumie* of the Aire remaineth usefull; and that is so far from being in the least degree apt for the conservation of humane life, that it is rather quite contrary, (to wit) more tending to *antipathy* then *sympathy*, and more veneficiall (although forbidden by the Divine Law) then beneficiall. There are principall

pally two causes of this; First the destruction of the whole body putrefying within it self; by which the Earth and water of the *Microcosme*, are forced to return into their first *macrocosmicall ens*; and seeing the other two Elements (*viz.* Aire and Fire) are the retinacle and stay of life, which only possesse a perfect and incorrupted body, therefore that presently separates from the other three *Mumies* aforementioned, and retires into the living body of the *Macrocosmicall Element*, which receiveth it even as the field doth the essence of the dung: we do require nothing from *Mumies* for the preservation of *humane* life, but the very *life* (which consisteth in the *fire* and *aire*, or more properly) is defined to be *Calor* and *Spirit* entire, therefore they retain nothing more in themselves that may be usefull for extraction.

The other cause is the same with the former concerning the elemented parts returning to the Elements; this only excepted, that it is to be taken out of those bodies that perish by the violence of the other three Elements: But here we shall only speak (and that properly) of those that dye by defect of body, or necessity of diseases; for this in respect of its decaying virtue, is not to be preferred before the other three (re-
jected)

jected) *Mummies*; for although they are not dissolved by the sensible action of the externall Elements, yet they internally corrupt them in an insensible and indiscerned manner; which afterward causeth not only a diffension, but also an intestine contention to the utter ruine, destruction, and dissolution of themselves in severall manners according to their degrees of predominancy: Whence proceedeth the various *Idea* of diseases, sometimes the *Dropfie* from the pluviall impetuosity of Water; sometimes the *Feaver* from the Nitro-sulphurous predominancy of Fire; otherwhile the *Leprosie* from the impression of Earth, and many more which the Physicians do mention in their *Pathologicall* Treatises.

Wherefore this corruption of Elements being quickly moved, the *Mumiall* Balsame of life, and vitall spirit (their habitation being dissipated) must of necessity cease; and *transfixed* bodies being after this manner seised on, or surpris'd by sudden death, have an unwholsome and unprofitable *Mumie*, improper for use, which *Theophrastus* calleth in the Germane tongue, *Die Mumien der am Schelmen gestorbenen Leiber*, the *Mumie* of executed bodies.

Which evils may be excited in these three

Mummies

Mummies contrarily and Antipathetically according to the imprinted infection of every body, which we may gather from those that have eaten the boild flesh of a mad Wolfe or Dog, who presently become mad themselves; also the boyled liquor of pestilentiall arkasses, being sprinkled upon posts, handles of doors, &c. do cause a most pestilentiall infection; whereof there are divers sorts; as that which proceeds from the Mumie of Sorceresses, from the dust of infected Sepulchres, and from the Mumie which draweth its infection from *Spermate* diabolicall taken, &c. *Theophr. Paracels.* in his *Tract. 2. de pestilitate*, doth (upon good considerations) but obscurely handle this Pestilentiall infection; wherefore seeing *Paracelsus* was speaking herein, we shall modestly forbear to treat of it, lest we should enduce any one too prone of themselves) to practise such impieties.

But to the matter; a body dying by the interception of *aire*, receiving not tyrannical or forcible impression Elementary into its corporall Masse, remaineth wholly undestroyed, and is lesse subject to the Elementary resolution or putrefaction, so long as it is preserved and kept under a moist *heat*, and in the *Aire*: And that because the resolution of the watry humour being acce-

lerated by the *aire* and *motion*, doth preserve the oily and Balsamick humor in their Essence, which would otherwise be accompanied with the watery humour; And this plainly appears by wood burned in the fire (which we vulgarly call Charcoal) and in flesh smoaked (in the chimney or otherwise) by which means they are more durable, and also retain their alible and nutrimentall juice entire; from whence they are usually had in great request.

Thus it happeneth that the *Mumiall* spirits suffering extremely by the present evill, are drawn and retired into their chiefest (*ἀριμύνη*) ripeness and perfection, and are powerfully, and exactly commiscerated with their most internall substances; as a living body is more capable of any faculties, so after death being indued with this *Balsamick* potency more internally, more powerfully resisteth the putrefying habitude of the Elements, and defendeth it self against all encroachments of adulterating corruption. For the clearing of which there are diverse arguments; (for instance) bodies dissected into many parts (though they have not severall spirits, but included) do contrary to their nature leap and stirre up and down with severall motions; insomuch that they
are

is vulgarly esteemed innocent and not able to die while the sun is above the *Horizon*: and sometimes a dog is observed to bark (as it were) and make many motions, his heart being cut out, as if he would tell *Aristotle* he was deceived in his opinion, when he said *the heart is the first that liveth, and the last that dyeth.*

Moreover, the *Balsame* is not necessitated to depart from the body or habitation of the spirit, or vitall *Balsame*, so long as it maineth entire and unhurt, in what part ever it is so irresoluted or resolved into its *Elements*; and therefore nothing is here relinquished or separated but the animating rationall *soul*, or the informing form of man, whose presence gave a difference to every thing specifically; for a man being funct and reduced into *Mumie*, is no more man but equivocally; and the vitall spirit, vegetable, naturall *Balsame*, the *Symphysis*, and with it the exuberancy of the occult powers, in such a body suffer no damage.

Therefore the *Aereall Mumie* only of the *microcosme*, being extracted and separated for the preservation of the health of man, and for many other uses hereafter specified) is approved of; so that the person or subject during life was perfectly healthfull and sound, without any troublesome passion,

or essentiall constitution of parts or offending faculty, which may occasion any *Mumiall* imperfection, for those procure an Antipatheticall operation.

CHAP. III.

Of the Extraction of Aereall Mumie.

P*Aracelsus* in many places wonderfully extolleth and openly professeth that the *Balsame* of the *Aereall Mumie* of the *Microcosome* doth preserve the health of mans body, because it most powerfully resisteth all sorts of poysons received; it expelleth the contagious intoxication of the plague, and many other diseases: And that (*ἐνέργεια καὶ δίακρυσιν*) the efficacy and virtue, in perfection of *Aurum potable*, and of all other things of the greater world, even of the Philosophers Stone, may be gathered and raised from it: wherefore I suppose it requisite to unfold this *mystery* more deliberately, and more accurately to set down the Extraction of it: In the pursuance whereof I finde that this *Aereall Mumie* may be separated & extracted several waies; as following.

First

First, it is performed by the way of *Purification* and *Separation* of *Elements*, and their *Combination*, so that from thence ariseth a new body in respect of the difference in its members, the *Mumie* being extracted hence retaineth all its former properties whatsoever, and is most ready to assist them in another.

Secondly, the Extraction of *Mumie* is perfected after the manner of *Quintessence*, of which in our first *Traët*, &c.

Thirdly, by the destruction of the Body, and afterward transplanting the Spirit of the *Mumie* into another vegetable body.

Take these three *Extractions* particularly handled for their better explication and exposition in the *Traëtates* following.

The first manner of Extraction of
Mumie: Or, Of the Tincture of
the Microcosme.

Corporeall Mumie is to be taken when a
the substance adhering to every mem-
ber, (*viz.*) the liver, lungs, or the whole body
(by which is understood the flesh and bloud
do putrefie during the time of a Philosophical
moneth in a viall Hermetically closed, that it
may have (as it were) a mucilaginous form
the Muccago or filthy matter being wrung or
drained from it, must be laid in dung to
putrefie a Philosophicall moneth, that so it may
be reduced into a Spagiricall Embryon; let the
water be separated from this Embryon matter
in Balneo Mariæ, and the aire in Ashes; The
water being again powred on the residue
and the signature duly interposited, let it pu-
trefie another moneth in Balneo Mariæ; then
must the Water and Fire being extracted to-
gether by Ashes, the Water being separated
from the Fire through Balneo Mariæ, and
rectifying the Fire apart by Ashes: This
will so separate the Elements (though the
aforesaid Embryonian Earth may yet require
another purgation) as if they were resolved
into their three principles. After which let
that

that *Fæculent* and drossie Earth be *reverberated* or boiled in a close vessell for four daies; then let the Element of Water be distilled by a *Balneall temper*, that it may only consume the *heterogeneous humidity*; the residue is to be perfected by Ashes.

The water that floweth upon the *reverberated* Earth boyling in Ashes, must three or four times by a strong fire be repelled and forced out, so shall it appear more *pellucide* and clear, and will be *rectified* with the proper Earth by the same work.

In like manner perfect the Aire upon the Earth by *cobobating* it to a *purity* and reasonable *sapor*.

Then proceeding to the Fire; let that mixed with the Water, be put into a place fit for putrefaction for some few daies, so shal the *Empyreuma* (or drosse of the Fire) be abstracted from the water by an *Arenari-ous* or sandy kind of distillation; then separate again the Water from thence in *Balneo Mariæ*, afterward place it to putrefie for some three daies mixed with the Earth; then distill it by the Sand in a strong fire, and the fire will rise up together with the Sand, which is to be separated from the Water, the fire remaining in the bot-tome.

Pursue the same *Infusion*, *Distillation*, and

Separation from this Element of the Earth, untill nothing of that Fire remain in the bottome; the Water at length being separated (after it hath been divided from the clear Fire remaining three dayes) must be *abstracted* from it throughly by *Balneo Mariae*; the Fire at last being reduced to the Calor of Ashes; this will sublimate this laborious *rectification* being of a more weakly *operation*: For thus by *cobobation* the Airy Balsame from the Water and Aire, will be *conciliated* to the Fire, and the Fiery Balsame by Fire to the Water; so that the last Liquors will be respondent to the two first Principles, Mercury and Sulphur; which afterward being rectified by a *circular* motion will return into their proper Center, (*viz.*) the *Mercuriall Liquor* with the *Sal*, but the *Sulphur* circulating by its self will passe into its own Center.

The third *Principle* must be perfected according to the *εργασία* or operation following, *viz.* the *reverberated* Earth beaten upon Marble must be steeped in four times as much of the Water separated in the first distillation by the *Balneo*, and must again be *coagulated* by Ashes, and so to be continued untill the Earth shall have throughly sucked up the Fire, (for it will be

be sublimated to the likenesse of Snow) to the more impure part, as the Tares sowed in the field of Nature, hindering the juncture of familiarity and concord, shall be wholly relinquished and left rejected.

Which earth being refined by *sublimation*, will truly make the third principle (*viz.*) *Sal*, which is the *Mater* into which the other two (*Mercury* and *Sulphur*) are to be perfectly received as the procreating *Spermate* of Man and Woman, being appointed and approved for a new and admirable increase, containing in it self the *Portraiture* and *Nature* of the whole World: (I mean of the *Tincture* extracted out of the *Microcosme*) and therefore called by the name of the *Microcosme* or *little World*, but rather by the title of the *Microcosmicall stone of Philosophers*, seeing it a *Medicine* for all diseases.

*The second Extraction of Mumiic after
the manner of Quintessence.*

THat which belongeth to this other Extraction of Mumiic effected by the way of *Quintessence*, is not so difficult as the former, neither doth it require so much labour and time, but it is lesse powerful in the operation on the *humane* body. Notwithstanding it be not so generall, yet it is of great esteem for many particular uses; being a proper *Mumiicall Balsam* against all kindes of poysons, infections, and many other kinds of difficult passions.

Whose Preparation is thus :

Take the cleare and bright *spirit* of *Turpentine* (for that of it self is *Balsamick*) mingle it with *Mumiic* thinly wrought or cut in, and put it in a vessell *Hermetically* closed up during a *Philosophers* month to putrefie; powre some parts of the *spirit* of putrefied *Wine* on the *Expression* received into an *Oxes* bladder, then let it be put into
an

an *Alembick* upon a *Cucurbite* closed very fast, so that the *Cucurbite* being set in cold water, the sand and coales about the *Alembick* may cause a gentle heat, which will make the *Liquor* or *Quintessence* in forme very subtile to distill with the *spirit* of Wine through the bladder.

The grosse or thick matter remaining must be *reverberated* and reduced into *Sal* by *sublimation*, then after it shall be separated from the *spirit* of Wine by the *Balneum* it must be united with the *Quintessence*; which being done, the *Quintessence* of the *Mumie* is to be thoroughly dissolved with *Treacle* and *Musk*; and so it may be preserved in the forme of an *Elixir*; and is a present remedy both for the *Plague*, and other venemous diseases.

The third manner of Extraction, or of
Aereall Mumie.

A Third Extraction is of *Aereall Mumie*.
Or of the Balsame of the body *presoficated*
and this must be done by the means of *Trans-*
plantation.

First, let the *Mumie* being mixed in a fourth part of hot and dry earth be dissolved in a close vessell for a month, or untill it hath a *mucilaginous* form, then put in the seeds of such plants whose virtues are effectually against the diseases you would have cured, *viz.* for the Plague *Antipestilentia*ll seeds; for Feavers the seeds of Plants contrary to them, and so of the rest; so leave them in the open ayre while they begin to sprout and grow; for the *magneticall* virtue of the seed and its *spirit* swelling in it, doth not only answer in proportion of Ayre, but the same (although often changing its *nature* with the *spirit* of it) doeth as it were nourish the inward *Balsamick spirit* of the *Mumiall Earth*, and so while it thus vegetates it will associate the *spirituall* virtues and properties of that same *Mumie* with it selfe continually.

Moreover

Moreover, the Extraction of the same *earbe* skilfully mediated with the *spirit* of *ine*, after the manner of the *Quintessence* and *Magisterium*, will be very commodious and usefull for the conservation of health, and repelling of many diseases. Which *Mystery* of *Transplantation* is more amply handled in the subsequent Chapter; And although many reasons may be given for *Mumiall Extractions*, yet I shall only here lay down Three as most principall and requisite to shew the potency and operation of the more secret *Medicine*; the rest (through the *Retort* and *Alembick*) I will leave to the Professor.

C H A P.

C H A P. IV.

*Of the Spirituall Mumie of a Micro-
cosmicall living body.*

THeophrastus Parac. (in his Book *de Tem-
pore*) having finished the four sorts of
Corporeall Mumie, as in the former Series; de-
scendeth now to a more mysticall and admi-
rable *Mumie* as he expresseth in these words;
*Quod insuper alia Mumia detur e vivo existente
corpore, vel exquavis ejus parte, integris & inoffensis
iis permanentibus, extrahenda, &c.* There may
be also another *Mumie* extracted from a
living body, or from any member or part
thereof remaining whole and entire, which
will cure many affections (otherwise incu-
rable) by a common and easie way, by
which, as by a naturall and wholesome
Philtre, a loving and mutuall complacency
is procured between a man incensed against
his wife; and many other excellent *expe-
riments* are found in it, though some ig-
norant and evill disposed people will not
grant any such thing in nature; whose
frivolous arguments and sophistry better
experience hath confuted. These (*Expe-
riments*) have hitherto been much con-
cealed

uled from the most *learned*, and notwithstanding have been used by the *Rusticall* and *rmon* people, of whom some by this *Mumie* we caused their Heards, Geese, Hens, and geons to love them, others have (with like *ccessie*) given it to Dogges, Falcons, Stags, and Lyons, by which they have been tamed, and also by the proper use of this they have perswaded and allured wilde beasts into their nets; which *mystery* of the *Magnetisme* I intend not in this place rather to enlarge.

The same *Paracelsus* (in *lib. 4. de Origine orb. invisib.* toward the end) speaketh thus, which for the benefit of the matter and elegancy of the stile, I have hererecited in his own Language.) Kan die Sondurch ein Glass schetnen, unnd das Fwur durch den Ofen gehen, unnd beyder Leib bleibet aussen: So can auch der Leib seine Krafft die Weite gehen lassen, unnd still liegen. Ist wohl als die Sonn durch dz Glass, unnd kumpt doch selbst nicht dadurch: Dzum wird dem Leibe an sich selbst nichts zugeessen, sondern den krafftē die außs ihm ehen, ingleicher Weise, wie der Geschmack on ein Bitem, dess Leib auch still lieget. Also sind auff den Grund die Bielseltigen Experimenten in *Mumia* erfunden worden, dass man sagt das Theil am Menschen ist gut dazu,

dazu, das ander ist gut zu den Dingen, davor ich hie nicht schreiben wil, biß ich zerlege die *Mumien* in der *Hunnischen Schuel*, in welcher *Orten* erklaret werden die Ding, so euch hie werden gebzeffen, denn sie haben so grosse *Mysteria* in ihnen, das sie eines trefflicher *Buchs* wol bedurffen, &c. (which is thus rendred) If the Sun can shine through the *Glasse*, and the fire shine through the *Furnace*, and the bodies of each is not neer, then the body also can ejaculate its virtue though it lyeth still and comes no neerer then the Sun doth to the *Glasse*, for it doth not passe through the *Glasse*: And consequently nothing is attributed to the body but to the virtues proceeding from it, even as the sent which the *Mosse* affords, whose body lyeth and stirreth not. The like Experiments were found in the *Mumie* upon good grounds, whereby it was known that some part of man was good for such a thing, and some were found to do good otherwise; of which I intend not to write now, but refer it to the *Schooles*, when *Mumie* shall be *Anatomized* in a heavenly manner, where such things shall be further declared, which you now stand in need of; for there are contained therein *extraordinary Mysteries*, whose demonstration would require a great *Volum*.

Which

Which words of *Paracelsus* do excellently describe that *Spirituall Mumie*, and other *Sympatheticall* and *Antipatheticall* Myseries.

He demonstrateth the true foundation and use of the *Mumie* (according to its doctrine) under the example or type of the *Magnet* and *Iron*, by which virtue the *Magnet* doth allciate the *Iron* unto it, shewing by it the ~~extraction~~ or true extraction of *Spirituall Mumie* and its hidden faculties (of which further hereafter, though he doth somewhat obliquely and obscurely expresse himselfe) by handling the thing it self, and foundation thereof in these words, *Spiritus Mumie illius usus esse, nisi mediante vivo quodam corpore*; that the *spirit* of *Mumie* is of no uselesse to a living body: which some may seem to enforce from the 29. *Psal.* *For what profit is there in my blood, when I descend into corruption?* Although many may suppose little or nothing is here meant of *Spirituall Mumie*, yet if any one will narrowly search into it, by comparing truth with truth, he may (by a more diligent enquiry) finde it the true concordancy of the *Magnet* and *Iron*, with their properties, nature, originall and virtues: After which he will easily know how to apply the (mentioned) example to the present purpose, and also

know the Extraction and use of *Spiritua Mumie*.

Wherefore seeing the knowledge of this *Science* (according to *Paracelsus*) depends on the true *cognition* and *contemplation* of the *Magnet* or *Loadstone*; I conceive it most necessary for our purpose to be handled in this place.

It is thus therefore with the *Loadstone* Although many have studied the *virtue* and *nature* of it, yet not any hitherto (as I ever heard) have attained the true knowledge and reason of the *Magneticall* properties.

The *Magnes* or *Syderite* hath not in its *generation* a *simple* and *genuine* nature, as other naturall bodies; for this hath its original or nativity not from parents of an *Homogeneall* but *Heterogeneall* nature: Even as the *Mule* generated by two distinct *species* degenerateth into a *Third*; its *Genitrix* is of double kind, which therefore being (*ἀμιγρῆς*) inclineth to both, participates of both, (*viz.*) of the *Theamedall* lapidary *Mercury*, copulating with the *Martian Mercury*; Its *Genitor* hath likewise a double nature or *genius*, (*viz.*) a *Metallick Sulphureo Martiall* spirit, and the *Lapidary* spirit of the *Theamed* aforesaid, the active forme of both the other matters, and yet not agreeing
amor

among themselves, but strangely averse and (as it were) jealous one of another; for they are both *inflamed* with an equall love, and have the same title and claime of their aforesaid *Spouse*; and therefore both by right of Nature do copulate and ingender after this manner.

When as the *Lapidary Mercuriall Liquour* is in its first *matter* or *Liquid entity*, and is turned towards the first *matter* or *Martiall Mercury*; (for it is certain they are delighted in one *Matrix*) and hence it is that the *Sideriticall* mountaines for the most part are contiguous to those wherein the *Theamede* grows; wherefore it assumeth from the *stone* some kinds of necessity and *symbole* of contiguity, or of the first occasion to mutuall amity, and at length doth wholly conspire with the said *Martiall Mercury* and receiveth and joyneth it selfe with it in one and the same bed.

What then? both (the *Mothers*) being very inclinable, and stricken with the same *Starre* and *sting*, do therefore (according to *Philosophers*) admit their lover or forme appropriated to them into their neereft power above, (for the Heaven is the *Paranymph* in all such Actions.)

After this manner and sometimes otherwise (one principle by force *preoccupying* ano-

ther) formes of different *species* are received in one and the same subject: We have an Example of this in the *Lithopædio A'bosii*, and also in *Coralls*, *Metalls*, and in diverse *Minerals*, bearing the figures and likenesse of hearbs and other things: Now each forme (*viz.*) the *Spirit* or *Theamedall* forme by reason of its *Lapidary Mercury*, and the *Martiall Spirit* by reason of its *Martiall Mercury*, (in some measure) is received into the society of the *Lapidary Mercury*; to which the *spirit* of the *Celestiall motions* particularly qualified is a faithfull and impart'all conductor and coadjutor; for the substances, formes, and innate powers of the *Terrene existences* depend on the *assimilative aspect* of the heavens; and therefore they both are mutually inspired by the *Celestiall influences*, and *corrivally* received into the love and bosome of the aforesaid matter.

Arte poli vinclisque nova ratione paratis.

Thus heavens conspiring, Art doth prove
A new found way to fetter Love.

When as the *Twin-husbands* having happily celebrated their *Nuptialls*, (with their aforesaid *Spouses*) by the *consummation* of this Marriage, the *ἰντεγκώτερος*, or more predominant *Sulphurous Martiall Spirit* endued with

a wonderfull mobility, subdueth and more internally possesseth the whole *Mercuriall Lapidary liquor*, the *Metall* merely proper being absent, & the *Theamedall spirit* but weakly resisting and impotently endeavoring the performance of the same duty: On the other side the *Lapidary Mercury* by its cog-nation or affinity with the inclosed par-ticle of the *Martiall Mercury*, doth not only affectionately retain the *Lapidary Spirit*, but also the *Martiall*, and coagmenteth the *Metall* into a *Lapidary body*, by the mediation of the *Sal*; for the greater part of *Mercury* is *Lap-idary*, the lesse *Metallick*.

Thus the whole *Concrete* is not alike, neither *Iron* nor *Stone*, but τὸ διφύεῖς *Herma-phroditicall* or mixture of both, but yet, ἐν πλάτῃ in such proportion, that the *Lapidary Mercury* may obtain its naturall matter from the *Lapis*, and its *spirits* from the *Iron*, the rest being permanent & existent in it in the same quality, but in a lesse quantity and efficacy.

This is the History of the *Naturall Magneticke generation*, from whence are the very principles and reasons of all its proprie-ties; For in that it attracteth *Iron*, or is attracted to it in respect of its more massy (and ponderous) body, is because the *Sul-phurous Martiall Spirit* being of a moveable and noble nature is intricated in an improper

and strange matter, (*viz.*) the *Lapidary Mercury*, and that in the presence of a most malicious *Theamedall Spirit*, whom it abhorreth and avoideth.

Now every naturall *ens* any way disturbed (lest it should be vitiated beyond the condition of its *species* seeking aid and perfection) betaketh it self to that place where the more noble state of its *species* is (preserved.) This (I say) is the cause why the *Spirit* of the *Martiall Magnet* being straighten'd by reason of the matter, and its *Antagonist* placed so near it, flyeth always to the *Iron*, and joyneth it self with the *spirit* of it: And this which it doeth *spiritually*, it would also do *corporally*, if its contrary or *ambiguous* condition by reason of its contrary *forme* did not hinder it, or otherwise if there were not a greater reason of the *obsequy* and accession in the *Iron*; so that the *Iron* is principally moved to the *Magnet* and not contrarily, because its *spirits* united and roborated with the *Martiall spirits* of the *Magnet*, have a body (*ἰπποσημών*) tractable and prepared to obedience, which is otherwise in the *Magnet*: For as how much by reason of its *Martiall spirits* it betakes it selfe to the *Iron*, so much by reason of the *Iron spirit* the other immediately passeth to it; for each seeketh its own perfection, the *super-*
ditating

ating Causes are motives, as the internall
 enemy, the environing Aire, and both the
 same governed by the *Cælestiall spirit*.

Also, the reason it attracteth *Iron* on one
 part, and depelleth it on another, (for
 here is not alwayes (τὸ πρὸς αὐτὸ καὶ ὀπίσσω) ac-
 cording to its internall and externall pow-
 ers precisely an opposition of faculties) that
 proceedeth only from the *Mercury* and *Lapi-
 dary spirit* of the *Theamed*, of which the
Magnet likewise consisteth; These on the
 one side do hinder the *Martiall spirit* that it
 cannot execute its naturall power; on the
 other side the aforesaid spirit of *Mars* hin-
 dreth the spirit of the *Theamed*; Thus are
 they alwaies a mutuall impediment the one
 to the other in an opposite, but in any other
 way a (united) collection: so that in what-
 soever the action and *virtue* of the one
 prevaileth, the *faculty* of the other ceaseth,
 and is no waies observable; which dispo-
 sition of Nature is obvious and concur-
 rent in other *species*; First, in those where-
 in contrary faculties are admitted; as *Bees*,
Vipers, *Toads*, *Cantharides*, &c. whose parts
 which are receptacles of *poysons* are not *An-
 tidotall*; and so on the contrary, that it may
 be an *Axiome* not only in contraries, but also
 in subordinate things; *Una cujuslibet facultate
 intensiori reddita, remissiore fieri alteram, & con-*

tra, the more powerfull one faculty is, the weaker is the other; and contrarily one of the *Contraries* being settled, the other is removed.

Lastly, whence is its Conversion to the North? briefly hence; The *beaven* in that part of it, the *Ursa cauda* (vulgarly called the Tail of the lesser Bear, or any other Starre) is the *principium* of this particular nature in the *Magnet*, comprehending the reason of its whole being, as the *Moon* of the *Selenite stone*, the *Sun* of the *Lothes*, and other *Heliotropiums*; or in a certain sense the *Sea* is the cause of all other waters; therefore the *Celestiall Spirits* flowing into the Rudiments, Complements, and Suppliments of this *Creature* more abundantly by reason of the immobility of the *Polary stars*, of which also the contrariety of the mobile *Aire* being a cause, is of such notable concernment, that they continually have the same motion of the *Starre* about the Earth; (which if you desire a more narrow inspection, it is sufficiently experimented in the *Traçt* of the *Loadstone*) and so that in whatsoever adversity or exigence they are, they naturally desire to escape and recreate themselves this way, by which there is a conjunction with the familiar symbolical and chiefest *Celestiall Spirits*, and a mutual

all and natural inclination with all other
Elements and Elementaries.

Hitherto sufficiently of the *Magnet*; where
it we must note (*ως τι μαγνητα*) ac-
cording to its progression, that the *Magneti-
all Attraction* proceedeth from the *Sulphurous
Martiall Spirit*, and the *Cælestia'll influence* pre-
ominant in it.

Wherefore it will be necessary and conve-
nent to the exalting and extracting of the
Sulphurous spirit of the *Microcosme*, to try it by
Microcosmicall Magnet bearing affinity with
the *Martiall Magnet*; as in the subsequent
chapter shall be more largely declared.

C H A P. V.

Of the Foundation of the Extraction of
Spirituell Mumie and of its Magnet.

ALthough *Theophrastus* in many things, and those ofentimes most relating to the strength of the whole Argument, be somewhat ambiguous and obscure, which hath raised many objections (worthy against him and his writings, yet in that part wherein the summary force and power lyeth, he seemeth to me perspicuous enough; Therefore Experience it self, and the Mother of it *Philosophy*, did instruct him in the composing his Book (*De tribus Essent.* of the *Three Essences*, and in other places that the *magnetick* attractive nature and vigour of all things, as well *Sympatheticall* & *Antipatheticall* consisteth in the virtue of the *sulphurous Balsame* & vital spirit; from whence it may be inferred that the *Magnes* of the *Microcosme* by the same *sulphurous spirit* as by the active *ενεργητικω* or powerfull form may be extracted, and that the *Magnes* of the *Microcosme* much resembling the passive matter hath a like generation with the *Martie Magnet* (so properly called).

It is also certain that the *sulphurous spirit* of the *Microcosme* is contained in the *Excrements*; which not only *Aristotle* teacheth *lib. 2. cap. 3. de generatione animal.* that the *spirit* of the *Sun* and of *Animals*, which truly differeth little from the aforesaid *Sulphur*, is as well contained in the *Excrements* (though contra-distinct from Nature) as the *seed*; And *Fernelius* (in *lib. 2. cap. 18. abd. rerum causis*) saith that the parts and *resuscitations*, as well of roots as of living creatures, have much more power and secret virtues, then of those which are taken from the dead. But *Paracelsus* (whom for his great experience and abstruse knowledge in things we may safely credit in this matter) *lib. 1. Traēt. 2. de Tartaro*, saith that *περίτωμα τ' κοιλίας*, the *Peritoma* or *excrements* of the belly or vitals, is no other thing then the *Sulphur*: and elsewhere, that the *microcosmicall sulphur* is nourished by the excrements of the *Entrails*; the *Sal* lyeth in the *Urine*, and part of it is evacuated, but not any part of the *Mercury*, for that is kept as it were for *nutriment*.

Therefore I may safely gather according to the precedent History of the *Martiall Magnet*, that the *sulphurous Martiall Spirit* is of *Attractive faculty*, while it being associated with the *Lapidary Mercury*, is inherent with

with it; so the generation and *Principia* of the *Microcosmicall Magnet* is to be sought (*ἐν τοῖς περιλάμασι τῆ κοιλίας*) in the Excrements of the Entrails aforesaid.

The familiar nutriment of our nature being singularly ingested, and reduced by the *Arches* into the *Materia prima* or first matter, that liquid and *Mercuriall substance* (for whither else can they more commodiously apply then to the said *Lapidary Mercury*) For those things which the sulphurous spirit of the *Microcosme* doth so much traverse up and down, being liquid, do cleave unto the embracements of the superiour intestines, and associateth with them though contrary to it self, no other wise then as the forme doth with the matter, is at length deduced through the *Mucosa*.

This Conjunction being made which as they shall draw the *Magnetick* power and faculties of its *Microcosmicall sulphur* even as the *Lapidary Mercury* did the Spirit of the *Martiall*, doth not only deserve the name of *Mercury* by its *Analogie* with the *Lapidary Magnet* (so called) but may most worthily be termed the *Microcosmicall Magnes*.

That this is truly so, appeareth by the

The *Microcosmicall Mercury* indued with the
 said spirit, demonstrateth that *Magnetick*
 cure, dignity, and use by many various
 and wonderfull wayes, which is conspicu-
 s and clearly exemplified by that *extem-*
aneous Sympatheticall Unguent which is not
 known to many, especially to *Military*
men; for it is generally esteemed the most
 speedy (Cure), the Instrument or Weapon
 by which the Wound being duely a-
 poynted with it, wonderfully mitigateth, and
 doth healeth the Ulcer or Wound: So in the
 very *Magnes* of the *Microcosme* (being diversly
 disposed) sometimes it strangely stoppeth the
 violent solutions of the belly, and (amongst
 which) sometimes the *Dysenteria* or *Bloudy-*
ness, which if it be *Epidemicall* it hath its
 descent from above, and sometimes it great-
 ly provokes them: And this is generally
 served even by the common sort of people
 the said *Magnet* being burned or fired either
 by throwing burning Coales on it, or else
 burnt Wine and pepper together, sprink-
 ling upon it, doth with as much tormens
 as the *Nates depositoris inciviles*, as the
 burning Coales themselves, were they apply-
 ed to the same parts.

Of which saith *Paracel.* (in *Tract. 1. de modo*
pharmacandi :) that the aforesaid *εστρωματα*

or Excrements of the *Paunch* are not such as those of the *Ventricles*, proceeding from the *Intestines*, for then they would be no use; but that they are placed there *Nature*, to the end that they may be more ready to expell, and also (which he speaks in respect of the *matter*) be more serviceable to the greater *Entrails*, which is attributed to the accession of the *Spirit*, according to the testimonies of the chiefest *Philosophers*. And this may serve to expound that *Galen lib. 2. cap. 1. de simpl.* from Snakes sometimes proceedeth health, from ease, and even from *Dung* the Cure of diseases.

C H A P. VI.

of the Proceſſion, or manner of Ex-
traction of Spirituall Mumiic.

FIRST, it will be requisite to have in a readinesse the *Mumiall Magnes* which must be dryed in the *Aire* in some shady place, (for the heat of the Sunne destroyeth the *Spirituall Sulphur* by dissipating it) and it must also be reduced into Earth; for thus its *noxious humour*, and whatsoever is of an *excrementitious quality* (which hindereth the usefull *Sulphur*) will with its noisomness be abolished, and the said *Sulphur* will returne into its own *Centre*.

The *Magnes* being thus prepared, apply it to what part of the body soever you please, and let it remain there untill it waxe very hot; For the better effecting the same, let that part (whereunto it is applyed) or the whole body be kept in motion till it sweat; and by this meanes the *Magnes* of the *Microcosme*, requiring that which is most familiar to its nature, (namely) the *Spirituall Mumiic* or *Aery Sulphurous Spirit*

Spirit of Man, (according to their several natures and proportion) draweth with as much alacrity and aptnesse; as is before specifyed of the *Attractive faculty* of the *Loadstone* to *Iron*, (*viz.*) from the well and sound part a sound and well disposed Spirit from the diseased a languishing Spirit infected with that disease, as this *Conjunctive appetite* is naturall to every thing of its like; and there is an easie solution of the parts of a subject when as like is drawn by power of its like; in which respect that of *Heraclitus* is not absurd, *Omnia fieri per amicitiam & per litem*, all things are done by amity and strife. Of which more amply in another place.

C H A P. VII.

Of the use of Spirituall Mumie
(in generall.)

It is affirmed before from *Theophrastus*, that the *Spirituall Mumie* extracted from the proposed *Magnes*, is of no use, neither can it effect any thing, unlesse a live body or *getable Animal* doth intercede, & not without reason, for seeing the *virtue* must only come out of the body, it would be more impotent and uncapable of procuring effects worthy its *originall*; for nothing operates beyond its *species* and *degree*; therefore it must of necessity be invested with such a substance, whose *interiour Anatomy* according to the *harmony* of the *Heavens* doth much agree with it as its former substance from whence it was *extracted*, or whose condition is the same with the former in the *series* of the *Celestiall dignities*; for it is most certaine and confirmed by invincible experience, that these *Terrestriall* things dispose themselves in order to these *Celestiall*, and that what happeneth to one by the virtue of the *Celestiall*, that presently by the concordancy of the *superiour* (powers) is

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common

common to another constituted under the same order, so long as the application of all things requisite is not wanting; In a word. certain *Starres* do consent and direct every singular *species* by by some ordinate and familiar *dominion*, and whatsoever is comprehended under the same power, by the benefit of the *Ætheriall spirit* do admirably agree; and the same virtues which are from above *communicated* to one, do mutually *conspire* with the other: We may therefore hence conclude, that *Nature* hath not appropriated only one thing to the use of one, (suppose from whatsoever action or passion you please) but many to one and the same thing; so that our knowledge (though shallow in more weighty matters) doth equally extend it self to all.

An Example hereof may be drawn from the virtue of *Auri solaris* (or *Solary gold* according to the suffrages of the most learned for it is not only in that, but also in the *Bezar stone*, *Gums*, *Musk* and *Amber*, nay in the very *heart* of a *man*, but in all these according to their severall way and manner. And of all and every of these the *heaven* is the most benigne *Author* and moderate according to the appointment of *God* who preserveth the order of *Heaven* and *Eart*.

areth under the government of one and the same *Starres*; whence proceedeth *ὑπόστα μία, ἕννοια μία, ἕννοια πάντων,*) the *Conspiration*, one *Confluence*, and every *empathy*.

Also the said virtue of *Gold* hath no power of its self unlesse in its own nature, nor in some other *consimilative* subject, nor in any other thing, unlesse in those which are naturally capable of receiving these *solary* virtues; as the *heart* and *vitall spirits* of man, &c. To these it notably giveth strength and splendor; and increaseth, roborateth, and multiplyeth it self in them; this augmentation of it, is not only advantagious to the *heart* and *vitall spirit* of man, but also to it self surviving and remaining without the man, so long as the *Magnes* of it performing its duty by the same virtue doth intercede: As in the *Transplantation* of *spirittuall Microcosmicall Mumie*, the subject of both being life and strength doth wonderfully and mutually attract by the direction of the *heavens*.

By which, thus darkly expressed, some may happily suppose that the extracted *Mumie* of *Paracelsus* should not be left in its *Magnes*, but be produced into some *vegetable nature*, that so being freed from its *Magnes* or *body*, and uselesse and dead
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unto it, and transferred into some vegetable subject capable of the *vitall* power of increasing it, might by its *spirituall* attractory virtue be continually augmented.

To which may be answered, that although the *Magnes* of the *Microcosme* will extract some part of the *spirituall*, yet it will not do it sufficiently, nor so much as is necessary for *transplanting* or *eradicating* diseases, but this translation to another body will make it lesse *operative*, being banished from its own: Of which more at large in the ensuing *Procession*, (being a continuation of this *Extraction*.)

Take *Magnetick Earth*, into which some *spirituall Mumie* being received by *fomentation*, let it be infeminated into seed, or implanted into some hearbe proper for the disease and member you would Cure; as

For the	Jaundies	} into {	Line-seed, Hemp-seed,
	Dropisie		Juniperberies.
	Plurisie		Pimpernel, Cammock,
	Plague		Wormwood.
	Ulcers & Wounds.		Saint-Johns-Wort, Scordium, Plantane, Spotted Arsmart.

and so in the rest, by adhibiting their proper guides: Let them grow and vegetate in the open *Ayre*; and so the *Attractive* property will wax much stronger, and through its *vegetative* nature, will wholly draw and suck up the *Mumiall* spirits, *Sympathetically* and *Antipathetically*, by the benefit of the *spirit* of the World; and through the means of the *seminall* quality of its *species*, (if its proper *form* should degenerate) it will remain and keep its properties without any difficulty: And this proceeds from the congruity of *forms* in both; namely, in the member administering *Spirituall Mumie*, and in the *seed* or *plants* conforming to it; therefore, if the infected member be weak, the impotency thereof will be transferred to the *seed* or *plant*; if it be naturally strong, they will also, after their manner, participate: And this is readily perfected by the meanes aforesaid, as a kinde of *Magicall* allurement and preparative, which is apt to receive the *Celestiall* infusions.

But it is to be observed, that the *plants* or *fruit* must be diversly ordered (that they may the more easily work this effect) and accommodated to the *nature* and everall conditions of the *Disease*: As for example.

In a hot and dry disease, as the *Jaundies* is, which you would have fluid and resolvable, the plant together with the *Magnetick Earth*, must be presently cast into a running water: but if it be an humid disease, as the *Dropfie*, when by the benefit of *Transplantation* the water is sufficiently defluxed and wasted, then burn the plant with the *Magneticall Earth* in the fire, so that the disease may be wholly dried up: But if the disease be of an ordinary temper; as some sorts of *Jaundies*, *Feavers*, *Erysipelas* (vulgarly called *St. Anthony's Sore*) and other sharp noysome diseases, whose nature is neither very dry nor very moist, then the *Magnetick Earth*, with the plant is to be dried on the ground, or in the smoak, that it may kindly and by degrees consume: This given to any Beast or Cattle, that is naturally stronger then the Patient, it will presently affect the same (with the disease) and the Man will become well.

This excellent property, some (byasse with more then a *Diabollcall malice*) have most detestably abused; who, by conveyeing *Pestilences*, *Feavers*, *Impostumes*, and the like, from dead bodies and beasts, their contagious have infected Waters, Pastures, and also Men and whole Nations with direfull *Pestilences*.

Such impieties have been too much practised in former times, when as some wicked wretches have caused the most contagious Plagues by *Mumie* extracted onely by the *Elixation* and *Decoction* of pestilentiall *Cadavers*, being smeared or sprinkled upon doores, posts, handles of things, &c.

So experience teacheth, that the dead *Carkases* of *Animals* dying mad, and prepared by art after the like manner, and given to others, either of the same kinde, or otherwise, do affect them with the same madnesse: Hence happily some derive the true reason of many contagious diseases; for, as the said *Mumie* is transferred by Art, so the diseased *Mumie* descendeth either from the *Celestiall Stars*, or from the nature of the infected man himselve, into the *Iliaster*; and that hath the like *sympathy* with both, as the *Lung-wort* with the *Lungs*, the *Magnes* of the *Microcosme* with the *Microcosme*, the *Rain* with the *Ground*, *Gumme* with *Chasse*, &c.

Therefore, it aptly draweth from those Stars, and followeth their *attraction* and *direction* every where *Mumially* & *Magnetically*; so that how much of every *Astrall Mumie*, or of an *infected man* is received into the *Iliaster*, so much (although invisible) passeth vicissively into divers men, for the better accommodation of either, onely by the *spirit*

of the *vitall* World, through the *Rays* of the Stars opportunely applyed. (But to our purpose.)

It is now carefully to be looked unto, that the hearb or tree with which the *Mumie* out of the sound member is mixed, may not decay or be cut, but that with all care it may be preserved alive and growing; therefore that vegetable *species* must be transplanted into the very *kernell*, neer the root of a shady and green tree, the hole being firmly closed up again, that so the *moysture* of it may more properly be exhausted, and by apply-
ing every thing rightly, the operation may the more effectually succeed.

And it must also as carefully be observed, that the *fruit* or *tree* into which the disease is *transplanted*, do not grow up too *suddenly* and *rankly*, (which often happens) for such *superfluous vegetation* is dangerous, and hurtful for the member : This may appear by the example of *Hair*, which is often *transplanted* into a *Willow*, that it may grow the faster, nor is it without successe; but when they are left in it beyond their proper time, being not cut down nor burned, that over rank and moist *vegetation* oftentimes proveth hurtfull to the *brain* and *eyes*, especially to the latter; which is also dangerous to any afflicted or troubled with *Phthisick* and *Fea-
vers*,

ers, (while they happily think themselves secure;) which onely proceeds from this error, that they improvidently place their *Aumies* in *herbs* and *trees* of a *rank* or too quick *vegetation*.

Also, you must carefully provide, that you choose a *species* temperated according to the condition of the *person* or member indicated, that so it may rightly perform its *uty*.

Which proportion of generall *harmony* very commendable: As for example, the *Oake* eminent for its *duration*, and of a *slow growth*, is therefore most proper for the *teeth* of *Children* (shedding them the first seven years) to be *transplanted* into, to avert any *seases* from them, during their whole life. or with lesse reason against the *κίλιον*, or *urstennesse* of *Children*, a wedged piece of *Oake* is taken, with a certain quantity of *Barley corns*, upon which cause the *Childe* to make water for some few dayes, then dig some under the *Oake* a handfull of *fresh Earth*, and mingle it with the *Barley*; after which, take a *young Oak*, and put the *Earth* mixt with the *Barley* together into it, and also the foresaid *wedge* of *Oak*, not without a myrrour call *Mumiall* reason, like this of ours; which may likewise occasion the commendations of that *Shrub*, which is said to be

Antiparaly-

Antiparalyticall, by whose simple and meeke extension, many troubled with the *Palsie* are restored to their *pristine* and *natural* strength.

But where it is taken in that manner, that the *Mumie* extracted from another is to be communicated to a *living body*, that may by the actual exhibition of the body or part in selfe, be effectuell; as the nut of a *Stags Pisse* transfixed in the heat of *Copulation*, pulverised or pounded with the Oyle of *Beavers-stone* or else the seed it self mingled with *Pepper* and then dried with *Musk*, *Amber*, and *Peruvian Balsam*, is very effectuell: It is also very powerfull by *Blood*, or its natural *Quintessence*, as is experimented in a Father hating his Son from his infancy, insomuch that he cannot indure him in the same Roome with him, but being absent, loveth him: of which the *Poet* elegantly speaketh:

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Non amo te (Volucris) nec possum dicere

Hoc solum possum dicere, non amo te

I love not thee, nor can I tell for what

This onely I can say, I love thee not

For if you should take some of the Sons blood breathing out of the *Basilick* vein of the *left* Arm, and drop it through a small tunnell into the like quantity of *Alcoolian* Wine put into a very close Glasse for certain dayes, and afterward distill it in *Balneo Mariae* through an *Alembick* to a drynesse, then give sometimes to the Father one or two Drachms of the *Distillation* in a draught of Wine fasting, It will presently (with great admiration) *metamorphose* and reconcile their affections, and all motions of *discontent* and *hatred* will abate and cease: Also it hath the same successe and effects, being administred to any married Couple, who have lived in perpetuall strife and variance; as oftentimes confirmed experience hath proved, (*good persuasions* being administred, and *invectives* laid aside.)

So the *Blood* of one troubled with the *Dropsie* or *Consumption* (but before, for the better discovering of its secret *star*) *putrefied* and given to a *Swine* or *Dog*, with Bread or other Meat, the Disease will be transferred from the sick party to them: Unto which, that of *Ficinus* seemeth to relate of the *exuccion* of *humane blood* from the Arm of an healthfull young man, for the *Instauration* of his youthfull *spirits* into an old man: Also, that which hath been received
from

from Antiquity, (namely) a Bath made of the blood of *Infants*, for curing the *Leprosie*, and to restore corrupted flesh: So that this (without cause of injury) hath rendred certain Kings hatefull to the Common people.

For it is both detestable, unprofitable and noxious, in respect of *nutrition*, to receive the parts themselves, and *humane* blood into the body; for, *illud quod nutrit, non plane corpori debet esse homogeneum*, that which nourisheth ought not properly to be *homogeneall* with the body; because sometimes a like thing causeth evill effects; an example whereof we have in *Faustina* daughter of the Emperour *Antonius*, who drinking the blood of a *Gladiator*, whom she affected, it wrought, in stead of love, a strange hatred, (as *Julius Capitolinus* writeth:) And that *Roman* (of whom *Schrammius* speaketh in *Fasciculo Historiarum*) who drinking the blood which gushed out of his owne vein, wonderfully forgot that *Learning* which before he was exquisite in: I might also instance the blood of a *Cat*, which sometimes having been drunk, did infuse a strange madnesse, with a *Cats* gesture and yawling. Many other examples might be produced of this nature.

Therefore,

Therefore, if it be required to give *Murie* extracted from another, to any man, the best way is to prescribe the whole *fruit* increased by that *transplantation* to be eaten or drunk; or otherwise, give the *Essence* of it extracted by the benefit of the *spirit* of *Vine*; both which will be successfull: Whereof more at large in the *Tra*ct of *Love* and *Amity* following.

C H A P.

C H A P. V I I I.

*Of the Favour of the Heavens toward
the aforesaid Operations.*

WEE have formerly treated of the excellent virtues of *Mumie*, both in respect of it selfe, and the properties thence proceeding, under the name of *Spiritual Mumie*, by the means of *Extruded* and *Constellated Mumie*. And likewise that the same *Mumie* is every where to be joyned with a certain *Star*, by whose directions and *appulses*, the *spirit* of the whole World, which doth consociate the *soule* to the World, mediating, and all and singular its affections and virtues by an equable successe, operateth in all and every of its united parts, whether it be adjoyned to the body, or otherwise separated: (As those things which are joyned by a Nerve or Sinew are moved with it; and a small motion in the *principles* make a great change in the *dependencies*) The truth of which appeareth, in that there is one and the same reason of all *Solarie* things in all parts of the World, according to their severall dispositions; infallibly

libly, from an equall *accession* and *rayes* of the same *Planet*.

By this we mean nothing else, then that every singular Creature, from their first beginning, have their *innate* faculties or properties, and that most powerfully in their *Spirits*, although consequently in their whole substance, (whence sometimes they are termed *proprietas totius substantiae*, the properties of the whole *substance*) and sometimes in their *Excrements*: But in the interim, we must not deny that they are preserved and *excited* by a certain naturall direction of the *Celestials*, and forced to operate their strange effects diversly, according to their *powers*, *concurfions*, *mixtions*, and *aliquations*; for whence is that innumerable and incomprehensible, nay infinite variation of the *Stars* and *things*; when as no one thing in the whole Nature of things, can properly be esteemed the *Cause* of so much variety? In what (I say) consisteth the *Unity* and *Continuity* of the World? In what other sense are the *Heavens* (by the *Philosophers*) accompted *motus principium*?

For thus *Aristotle* (in *primo Meteoror.*) saith, That the World must necessarily be so continued to the heavenly *Veifions*, that all its virtues must be governed by it; for that

must

must be esteemed the first Cause; whence is the first and principle motion of all things: And (in lib. 1. de Generatione) he saith, that the Heavens was accompted by the ancient Philosophers) for the Progenitor, or first Parent.

Nor doth subtle Scaliger (in Exerc. 6. de Subtil. Sect. 2.) unfitly argue against Proclus, That Nature is a Sublunary power; but in this it differs from Nature, that the universall Circuit of Nature is never comprehended; Nature being the *Motus principium*, and Motion being above the Moon, no moving thing can be equall in power with the Mover: but he saith truly, that this power is not separated from the Celestiall bodies; that is, distinct from those powers from which these our affections proceed; wherefore, according to their Power, Concurston, Mixtion, and Alienation, it hath a diverse Creation, Existency, and Dissolution: What else is this, but the *motus principium* to be in those Celestials, and that the Heavens have power to effect all things?

Thus strengthened therefore by these Authorities, I may presume with Fernelius the Physician an excellent Philosopher (in 2. de abd. rer. Caus.) *gravem eorum esse stupiditatem, qui sidera nihil in aera nisi calorem aut frigus, imbres aut siccitatem lumine motuq; suo inducere*

aducere contendant; that such are very ignorant, who would enforce upon the *Stars* nely a power over the *Air*, of causing Heat or Cold, Moysture or Drought by their Light and Motion; if by their good Constitution they do defend and preserve the life of all things; why by their evill disposition may they not discomodate the like? Thence I say) is the first and chiefeſt health and conservation of all things, thence also proceedeth death: Those therefore that are unskilfull of this *Contemplation*, do wholly abrogate the *Causes* and *Powers*; and deny them, as if they were not, contrary to the testimonies of *Reason*.

Neither are these (*powers*) received in the *Sublunaries* by that universall and equivocall power of the *Heaven*, which is drawn by all and every singular thing more or lesse, according to the various preparation and constitution of their Nature, to which action they chiefly respect, and seem to govern over these *Sublunaries* by their Light and Motion: or the same operation, and especially of this, and of every singular part of it (of which the *natures* and *species* are for the most part diverse) cannot be denied to be effected by their *Influence* and *Aspect*. Neither do the virtue or spirit of the *Celestiall* bodies alwayes perform their work by inter-

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mixing

mixing themselves with another power; no in their severall versions is their defluxion alike; flowing (as it were) into a things every where, in a constant measure and manner, as if prepared thereto; but sometimes lesse, sometimes more, by the definite Coitions of the Stars; but rather every Earthy thing doth finde most powerfull and efficacious strength, having their proper Stars well and happily collustrated and disposed; and the series of things do depend wholly upon every Star to which they are properly designed: Some things prosper by the accession, rayes, and influence of the Sun others of the Moon, and others of other Planets, &c.

The leaves of the Olive, Teale, Poplar, Elm, and Willow trees are turned about by the Conversion of the Suns motion, beholding the Heavens this day with a different countenance to the day before: & Peniroyal drye hanging abroad in the Winter solstice, will grow and flourish by a secret power: The Ocymoides or Night-flowers do not grow or favour sweet but in the night: Also Scabchory, Heliotropiums, or Scorpion-grasse, Wolf-grasse, Goats-beard, Dogs-onion, doe all follow the Sun from his rising and setting, looking toward his departing, and are turned with the Sun every hour, even in a cloudy day

They open and expand themselves with the rising of the *Sun*, and close up again at his setting; likewise, the *Trifoil* is observed to change the colour of its flower three times in a day; and this *vicissitude* never happens but towards the *Sun*, so that in the morning it appeareth white, at noon purple, and in the evening red; So likewise the *Lote* tree is *Solary* which is manifested by its round *Apples* opening their leaves in the day, and closing them up in the night: Also after the rising of the Star *Sirius*, the bird *Parra* appeareth not the same day till it be set again: The *Sea Tinni's* are enraged with Lust; the *Occyx* aideth it self; and the vast *Ocean* doth apparently imitate the *Sun* in the ebbing and flowing, every forth part of a day according to his increasing actions and force.

Neither is there any other reason why the *Lyon* should dread the *Cock* (as *Marsilius* reporteth) unlesse because the *Cock* is a *solary* animall, and in that respect superiour to the *Lyon*; of which *Celius Rhodiginus* (in lib. 16. *Antiquitat. cap. 13.*) giveth a truer cause then any other, (thus rendered) The crowing of the *Cock* which is at certaine times of the night, procedeth from a certain *influence* of the *Sun*, and consequently from the mutation of the *Aire*, which doth alter specially

at the rising of the *Sun*, at what time the *Cock* is observed more earnestly to crow; which alteration the nature of the *Cock* doth more sensibly and accurately apprehend then any other Creature, because in the *series* of things every one hath its dependency from a certain *Star*; the *Cock* is properly and especially constituted in the *Solary* order.

In which sense the opinion of the *Saracens* would not be so ridiculous and contemptible, who feign that there is a great *Cock* in *Heaven*, whose *Crowing* other *Cocks* here on *Earth* do only hear, and endeavour to imitate as often as they hear him Crow. And that of *Plato* I conceive in the same sense, (*viz.*) that in the *Earth* the *Celestiall* bodies are in a *Terrestriall* condition, and in *heaven* the *Terrestriall* bodies are in a *Celestiall* dignity, &c. Also according to the *Philosophy* of the *Pythagorians*, the *Stars* are great *Systems* containing in themselves whatsoever we have in the *Systems* or compasse of the *Earth*, *Aire*, and *Water*: To which that of *Paracelsus* agreeth in *Tract. 1. de pestilit.* *Aus dem Syder ischen Leben ent springet dass Thierische Leben des Menschen, alles maturalich aus Eigenschaft und Krafft des Himmels, Als ihz sehet an dem Haan, der schreyet die Pitternacht und den Lagan,*
das

was compt ihm alles auß dem Gestirn, Wie
 un der Waan, also auch der Mensch:

From the Sydereall life ariseth the Ani-
 nall life; all which is naturall from the
 Celestiall property and quality: An exam-
 ple you see by the Cock, who giveth no-
 tice of the midnight, and for the break of
 day; which *instinct* he hath from *Astralls*:
 Man is in the same condition with the
 Cock.

For there is a double *soia* or *Essence* in
 Man, (*viz.*) the *body*, and the life; the one is
 quickned and governed by the inspiration
 of the *Heavens*, the other followeth the
 nature of the *Elements*: This is not only
 affirmed by *Iamblichus* and *Ju'ianus*, but by
 all others that have studied this *particular*,
 in *Sole omnes caelestium esse virtutes*, that in the
Sun is all the virtues of the *Celestiall* bodies:
 And *Proclus* saith, that all the virtues of
 the *Celestials*, do meet and are congregated
 into one body according to the *Aspect* of
 the *Sun*.

Now let us speak of the *Moon*, with
 whom the bodies of *Oysters*, *Cockles*, and all
 shell Fish, do equally increase and decrease;
 and *Timber* felled out of woods, when the
Moon increaseth and waxeth very light by
 reason of an accession of *moisture* wither-
 eth, and rotteth; but being cut down when

the *Moon* decreaseth and abateth her light, doth last and endure much longer: It is likewise known to many experienced in Country affaires, that *Wheat* and other grain sowed in a certain season of the *Moon* especially in a *Northwinde*, is a sure preservative against *blastings*: The same season of the *Moon* is likewise to be observed for planting of certain kinds of *Trees*, for the *Moon* hath such power over them, that look how many dayes are between the time of their setting and the *Novi lunium* (or *New Moon*) so many yeares they will be without bearing any fruit: Also *Leo Suavius* observeth, that the hearb *Moon-wort*, every day during the increase of the *Moon* putteth forth a leafe, and in her decrease sheddeth one dayly; and that in using it, it promiseth *Lunary* yeares. The *Selenite stone* having the image of the *Moon* doth represent her increase and decrease from time to time.

That little fat vein in some places (found) parallel and near to *Metalls* (for which reason is said to be *metals*) according to the *Germans* (*Steig ben dem Gang-Molm*, &c. in a narrow way by *Molm*, &c. laid upon silver when the *Moon* is in *Cancer*. and opposite to the *Sun*, is observed to cast a golden colour, but at any other time

hath

hath not the same property: Likewise the
 Sun alwayes resteth in the *Interlune*, but in
 the *Full Moon* worketh, even in the very
 night. Whence it is that *Pliny* affirmeth,
 that the fibres of *Rats* are answerable in
 number to the dayes of the *Moon*. And
 that of *Galen*, *menstruorum statum tempus muli-*
ribus observaret, comitialium circuitus custodire;
 whose interpretation for modesty sake I
 shall passe by) certainly it is considerable,
 when as it hath power diversly to alter
 and affect our bodies, and to cause *Medi-*
ines properly to operate according to their
 preparations and administrations. And as
 it hath been truely observed by the *Ægyp-*
tian Astronomers, that the *Moon* doth not
 foreshew *Criticall* dayes only to the sick,
 but also to the healthfull, for from δ and S
 the D doth cause cummation of humours
 and moysture. It is likewise as certain that the
Moon passing under the signes of V , δ , and
 W , at the time of administering purg-
 ing *Celiacks*, the same will seldome or
 never operate without some nauseousnesse
 or vomiting: Also the *Moon* being in II
 it is dangerous to open a Vein; and D δ V ,
 or with any other powerfull Planet, will
 hinder the operation of *Physick*; so the
 seed of *Broome* and *Radices* do provoke vo-
 miting, endanger an immoderate attraction.

of *humours*, and commotion in the *Member*, either it workes not with a body of lesse activity, or is hindered by the indisposition of the subject. I have observed (sayes *Marsilius*) that $\text{D} \text{ } \text{C} \text{ } \text{Q}$ doth move *Physick* very little. But concerning the particular qualities of the *Moon*; see *Macrobius* in *Septimo Saturnal.* towards the end; *Gualterus Ryff*, in *Iatro-mathematica*; and *Antonius Maginus* de *legitimo Astronomiæ in Medicina usu*; *Theophrastus* in *lib. de Tempore*; and *Carrichterus*; in all which, you may sufficiently be satisfied.

These and many other Experiments doe not only prove the *Solary* and *Lunary* power, but also that al *sublunary* things (in what kind soever constituted) are subject to the *Stars*, and that they borrow their obscure and imperceptible virtues from other *Planets* and *Stars*: And it is affirmed by the most learned, that such is the constitution of the *Heavens*, chiefly from the various permixtion of the *Planets*, the cause of proper motion (as hath been formerly delivered) both men and horses, and all kind of perfect *Animals*, are generated from the very *Elements*, as from the most conjunct and adjacent matter: And likewise the more imperfect *Animals* as *Mice*, *Frogs*, *Flies*, &c. (which by observation) are generated of their own accord,

as it were in a moment, yet *time* hath here the first and chiefest part; and many other things which we have mentioned are not effected or produced but in their certain time; which the Preacher confesseth (*Ecclesiastes* cap. 3. v. 1.) *To all things there is an appointed time and a time to every purpose under the Heaven; which he manifesteth by a Catalogue of Examples, fitly applying that to every singular and appointed thing.*

Therefore the naturall Philosophers have wisely said *Motus et actionis eandem esse* $\sigma\chi\acute{\epsilon}\omicron\nu$ *et tempus qualis sit corporis ipsius ad locum & tempus.* There is the same relation of motion and action unto time, as there is of the body self unto place and time: To which opinion Hippocrates consenteth (in *Epidem.* 2. sect. 6.) saying all things have a solution like to the solution of the voice, and every one of these are dissolved in a certain time; or from whence is the mensuration of time put from the heavens? Therefore their power is in the *Celestiall causes*; as in seeds the power of those things which proceed from them are in them; and the *Effectrices* of the most eminent mutations, are not only in the *Elementary nature*, but in other things having a more noble *originall*: In which sense I understand that of *Osea*, (*cap.*

2. vers. 21. & 22.) confirming the golden Chain of *nature*; And in that day (saith the Lord) I will hear the *Heavens*, and they shall hear the *Earth*, and the *Earth* shall hear the *Corne*, and the *Wine*, and the *Oil*, and they shall hear *Israel*.

The heavens (I say) next to the first cause is the *Centre*, *beginning*, *seminary*, *Architect* and *Archetype* of all naturall things; this same reconciles the first with the last, and the supremest with the middle and lowest, universalls with particulars, diversities with diversities, contraries with contraries, like with like, joyneth, fashioneth, and perfecteth all things with all things, by a certain naturall law, (but much obscured from us by reason of its too much remote variety) as you may safely confesse, acknowledge and maintain, that all visible things are the worke, fruit, effect, off-spring, and power of *Heaven*, under whatsoever name or notion they are related to it.

C H A P. IX.

*Of the Time destinated by the Heavens
for the proposed Operations.*

SEEING therefore the power of the Heavenly bodies is so ample, according to the various ejaculations of their virtues; in which respect, the Philosopher (in 4^o. *Physicorum*) confesseth the *Superiour* bodies to be as the forms of those things which are contained in them; and all the substances, facies, and powers of Terrene things, depend on their assimilative countenance; which *Scaliger* expressly concludeth, with us; whether the World had a *beginning*, or is *Eternall*: And *Plato* teacheth that the proper series of things, even to the last, dependeth on every *Star*: This truly may very well be said, that the Condition of the *Heavens* doe very much contribute to all kinde of proposed actions, upon whose favourable influence chiefly depends our *dispositions*. But because we are not more ignorant of any thing, then of those which appertaine to the *Heavens*, as *Job* himself testifieth (38. cap.) in these words, Knowest thou the Ordinances of Heaven? Canst thou set the Dominion thereof in the Earth?

Earth? therefore we will (though weakly summe up some particulars relating here unto: Wherefore, in these operations wherein the heart and vitall spirit are Clients, the fortunate and powerfull Sun is to be chosen for their Patron, and to this the Moon opportunely directed: Let the Sun therefore be in the Angle of the East or West or of the Angles of either of the Midheavens, but chiefly in the Angle of the Ascendant or of the Tenth house, having the medium Cæli above it, or at least in the Plaxis (or Cadent) which next succeeds the Angle: Also, under the Signes ♋ or ♌, but chiefly under ♌ the ☽ beholding him; for it is observed, that then the spirit doth so vegetate, that it may be able to resist the pestilentiaall poyson; which Marsilius reporteth to appear plainly in Babylon, and Ægypt, being Regions that are under ♌, where when the ☉ enters ♌, the Pestilence ceaseth.

You may likewise observe, that when ♃ beholdeth ☉ in a Δ or ✱, or at least, when the ☽ proceedeth from the Aspect of one to behold another: especially, when she passeth from the Aspect of the ☉ to ♄ ♃, for Ptolemy hath taught, that ♃ doth most perfectly agree with the ☉: As the Mansions of the ☽ in a fiery Signe, namely, in ♋, ♌, or ♍, sh

she fortunately aspecteth ♃ & ☉ : Also,
 the applying of Cordiall things internally and
 externally to the heart, is very expedient; and
 dyet of subtile aliments (or of easie di-
 gestion) being very wholesome and nutriment-
 all; a frequent and gentle motion, a clear
 and temperate Ayre, especially a cheerfull
 hart. The Naturall virtue is governed
 by ♃ participating with ♀ & ♄; but when
 strength is to be increased in the geni-
 als, the ♄ & ♀ are to be chosen, for
 they makes a man fruitfull and chearfull, and
 when therefore she is either with the ☉ or
 ♃, she is a fortunate Aspect: The same is
 likewise to be understood of the ♄, there-
 fore she must not be in the Ecliptick, nor
 within the Rayes of the ☉ by 12 degrees,
 unlessse by chance she be at the same minute
 with the ☉ : Neither must she be in
 her detriment, or hindred by ♃ or ♀ nor in
 conjunction with ☉, nor diminished in light, nor in her
 own course, she must not be combust in her
 way, nor in the Eighth, Sixth, or Ninth house,
 nor in the bounds of ♀ or ♃. Neither must
 she be found in any of the barren Signes of
 ♄, ♁, or ♃ : But if you cannot observe
 these things, however take notice of ♃ or ♀
 in the Ascendant, or medium Cæli, for so they
 come under the detriments of the ♄, and let
 her behold ♃ or ♀ by a Δ or * Aspect: But
 the

the *Naturall* virtue, insomuch as it governeth the *Liver* and *Stomach* requireth principally ♃ to be propitious; wherefore, I him be either in ☽ or ♁, or at least in ♃.

Likewise where the humour is to be re- spected, as in	}	Pblegme	}	directed to	}	☉.
		Choler				♀.
		Melancholy				♁.

Thus much concerning *Operations* and *Examples*, to which naturall actions and faculties are subject. Whereunto may fitly be applied that which the *Astrologers* were wont to observe concerning these ministring faculties, viz.

That	}	Attractive	}	virtues	}	Fieri	}	quali- ties.
		Retentive				Earthy		
		Digestive				Aiery		
		Expulsive				Watry		
		helpeth						

Therefore in a matter concerning an *Attractive* Corroboration, the ♃ being endow'd with the aforesaid dignities, must pass through the Signes of ♃ ♁ & ♁.

Retentive, the ♃ is to be chosen in the Barren Signes ♃ ♁ & ♁. It will be much conducing also to have her joynd with

an happy *Radius* : and if the Δ shall not be in the said Signes, it will be sufficient to elect a time when some of those Signes shall be above the *Horizon*.

If a *Digestive* ; Take a time when the Δ shall be vigorous through the *affluxes* of Υ in a hot and moist Signe, as ♋ , ♌ or ♍ ; and if it may be, let her be *aspected* with Υ : But if the Δ cannot be found in the said *Triplity*, then choose a time when an *Aereal* Signe shall be in the *Ascendant*.

Lastly, if an *Expulsive* ; Want the *Lunary* influence, let the Δ be in the *Watry* *Triplity*, as in ♊ , ♋ & ♌ ; (amongst which ♊ hath the prerogative) or when one of the said Signes shall be in the *Eastern Horizon*.

That which pertaineth to the *Animal* faculty, which receives its *intellect* from ♀ , and its *sense* and *motion* from Δ , governed with Υ & ♀ : These (I say) are best disposed (chiefly) in *Aereall* Houses ; but being in *Fiery* Houses, let Υ be happily positioned ; For *Astrologers* testifie, that Υ hath a powerfull influence on the *Animal* spirit, *Jo-*
rem ad Philosophiam & Veritatem Religionemq;
conferre ; that *Jupiter* conferreth to *Philosophy*,
Truth and *Religion* : And *Plato* saith, that
philosophers proceed from *Jupiter* : Also *Ho-*
mer speaking after the opinion of the *Ancients* :

*Talis mens hominum, qualem Pater ipse Deorum
Atque hominum adducit.*

Such are our mindes, and such they must be
when
Govern'd by *Jove* the Father of Gods and
Men.

Jupiter hath so great a power over the *Animal* or *Vital* spirit, that he is said, with
Wand to Charm and Excite the minde of
Man; by which they would inferre, that
he is able by his *Aspect* or otherwise, some
times to Dull and Debilitate, other times
to Quicken and Corroborate the *disposition*
of Men.

In all these things *Jupiter* is to be looked
upon, in respect of a certain *Universall* re-
lation; in which one, we may conclude
the faculties of the other *Celestiall*: Also
the *member* of the body is to be observed
and what *Signes* govern the infected Member
and be carefull that the *Luminaries* be found
in the *Signe* governing the Member; or at
least wise, that such a *Signe* ascends the *East-
ern Horizon*.

But if you can get neither of these, it will
suffice if the *Moon* be found in the *Signe* of
the same *Quadrant*; but in the interim, no
neg

neglecting the *houres* of the *Planets* (as they all them): Lastly, in whatsoever disposition you elect their addicted *Planets*, let it be either in the *Ascendant*, or in a good *Con-figuration* to it.

The power of which *Planets* over certain diseases, *Maginus* doth largely treat (in *lib. 1. g. Astrologiæ in Medicinæ usu*): It shall suffice for the Conclusion of this Chapter to set down one or two examples :

In the *Magneticall Cure* of the *Eyes* : Let Δ be taken in the *Ascendant*, or in a good place neer unto it, for the time of *transplanting* of *Mumie*, which is the principall matter ; and take heed of *Constellations* hurtfull to the eyes ; (of which *Maginus* in *cap. 1. lib. d.*) neither must the Δ be in *Earthly Signes*, or conyued with σ , but rather in ν : so likewise observe the other *Patrons* of this sense.

In the *Dropsie* ; when the *Mumie* is to be extracted, let the Δ be in *Watry Signes*, not with too powerfull ψ , nor when he is corporally in σ with her : But when it is to be set in the Earth and transplanted, let ψ be taken in his highest *dignities*, either in \mathfrak{S} , \mathfrak{A} , or \mathfrak{M} ; or if in none of these, let the *Signs* themselves be in the Eastern *Ascendant* ; let the Δ be *decreasing*, diminishing in *light* ; or leastwise, let her be happily directed to the \odot or σ , which though it bee more
H powerfull,

powerfull, doth not hinder; but the *hou* in which all these are to be done, is to be chosen appropriated to ♃.

In *Sterilitie* (or *Barrenesse*); at that very instant, when as the *Mumie* is to be mingled with the Earth (whose extraction is ever where the same) when the hearb is set for the *Transplantation* of the Disease; and also when as the *fruit* or *seed* is to be administred to the *Patient*, let the ♃ be in her *Essentiall dignities*, and especially let her be happily *aspected* with ♃ & ☉; neither of them must be *commaculated* from the corrupt position of ♃, nor in ☿, ☿ or ♃. And the *Planetary* hour of ♃ must be chosen.

And he that is troubled with the *Phthisic* or *Consumption*, must be exposed to the same dispositions of the *Heavens*, especially to ♃, ☉ & ♃. Thus much for the prescribing of *Cures*; the efficacy of this *Philosophy* (*viz.*) the *harmony* of the *Celestiall powers* consonant to the same, will undoubtedly be found most *advantagious*.

C H A P. X.

Of the use of Spiritual Mumiic (in specie.)

To reconcile a friendship betwixt 2 Men.

ALTHOUGH a judicious person from the precedences, by a more accurate sur-weigh of Naturall Magick, and from the handling of the generall Doctrine, may easily apprehend the use and nature of all Mumiics of what kinde soever; yet I am resolved, for perspicuity sake, and for an incitement to the study of this mysticall part of Magick, further to explaine its generall use, or observation, by certain examples following: Albeit it is impossible in this small Treatise so exactly to set forth the singular operations of this Mumiall Philosophy; yet by these few experiments faithfully handled, the way will be easie and plain to the attaining the knowledge of the rest.

Whensoever therefore it hapneth, that one man desireth the especiall friendship and favour of another; Let him who desireth it take the Magneticall Earth of his own body, and apply it to the severall Emunctories of the three principall members, (viz.) Brain, Heart, Liver; (what these Emunctories are,

would be too long in this place to relate) and let him procure *sweat* by the motion of his body, still retaining the *Magneticall Earth*; then, having mixt: it with a little *new* and *fertile Earth*, put in it the *seed* of *Magerome*, of *Table-royall*, or of *Spike*, and of other hearbs proper for the *Brain*: Afterward let them thus grow in the open *Aire*, and the *spirit* of the *Brain* will so be *transplanted*, and wil wonderfully vegetate with the *Plant*.

In like manner, you must order the *Magneticall Earth* strengthened with the *Mumie* of the *Heart*, mingled with simple and pure *Earth*; and put in it *seeds* of *Cordiall* hearbs, as *Mint*, *Burrage*, *Buglosse*, or the like.

But the third, which exhausteth the *spirit* of the *Liver*, (being mixed with pure *Earth* before) put in to it *Hepatick*, *Splenetic*, and *Nephritic* Plants; namely, *Cardus Benedictus*, *Avens*, (or *Bennet*) *Rosemary*, *Seed* of *Ononis*, (or *Resbarrow*) &c. and the *spirits* likewise of the same parts will betake themselves to it: Mingle these 3 *plants* or *fruits* in a *Cucurbite*, and extract their *Essences* by the *spirit* of *Wine*: which *Essence* give to any one whose favour you desire, in any thing you please; and so the *Mumiall spirit* extracted will presently passe into its appropriated places, and become *homogeneall* and conformable to them: Hence proceedeth the same minde,
the

the same affection in all things, by reason of his union of *Concordancy*.

But if the *Mumie* shall be extracted onely from the *Brain*, then they will wonderfully agree in their *minde, intellectu, or spirit* and *vital aculty* proceeding from the *Brain*.

If from the *Heart*, they will be conjoyned in their *vital spirit* and *faculty* proceeding from the *Heart*.

If from the *Liver*, and other inferiour members, then they will *sympathise* in their *spirit, or natural, or concupiscible and appetive aculty*, and in other subordinate things.

These *Mumies* of the Three principall members, or the *Essences* of them being given, as they occasion a singular Union of *Concordancy*, and a perpetuall Conformity thereof; so also do they cause *love*, and a most absolute degree of *friendship*; for every thing is most inclinable to that which is most like it self.

C H A P. XII.

To reconcile private or publick Enemies.

THis hath (in a manner) the same effect as the Three *Mumies* treated of in the precedent Chapter, this onely excepted, (to wit) that the *Mumie* must be *extracted* from both *parties*, and likewise administred to *both*; for if any one should give his owne *Mumie* to his Enemy, he would be incited in a love towards him, insomuch that he would courteously present his affections to him, but the other would ungratefully decline him, nay, he would never desist from a deadly and inveterate hatred towards him.

Wherefore, in this it must be endeavoured that a *mutuall* Concordancy be made, and that with *equall* passion; therefore, the *Mumies* of both persons must be taken and *intermingled* with some kinde of *fertile Earth*, and *implanted* into an hearb most proper for such an operation; and then to be indifferently administred to both.

C H A P. XII.

To reconcile the Ape and Serpent (naturally hating one another) and other Animals, who are by nature enemies.

THeophr. Paracelsus in lib. de Tempore (besides other Authors) doth write that Apes and Serpents do (with a certain secret and more then Vatinian hatred) mutually prosecute each other ; and although this be naturall to them, as to Scorpions and Mice, Serpents and Cancers, the Lyon and Cock, Cock and Buzzard, Wolves and Sheep, (whose skins made into Drums doe antipathize) which (besides Boetius and Opianus) Homer testifyeth lib. 22. Iliad :

Ούτε λύκοι τε κ' ἄρνες ὁμότροπα θυμὸν ἔχουσιν,
Ἄλλὰ κατὰ φρονέουσιν διαμπερὲς ἀλλήλοισιν.

The Wolfe and Lambe do ever disagree
Among themselves, through their Antipathie.

Yet may that *enmity* be admirably composed by means of this *Transplantation* (so much commended) and in stead thereof a wonderfull *Complacency* may be had. And the same may likewise be effected in all *Creatures* any way discenting among themselves, as by this plainely appeareth; inso-much that the force and power of this *Mysticall Philosophy*, doth penetrate the very *principall* of Nature; so that nothing can be so naturall or obstinately *inherent*, but may be extirpated; or corrected, by this *contrary* of the same nature.

But to proceed to the scope of the matter afore said; In the first place, let the *spermes* be collected with all the care as may be, and mingled together, nourishing them with a certain refined and fertile *Earth*; then let them be divided into two parts, (*viz.*) in one part, the nutriment of the *Ape*, *Sheep*, *Cock*; in the other part, of the *Serpent*, *Wolfe*, *Hauke*, &c. let it be *infeminated*, &c. Afterward let the *accrescency* (or fruit) be given mutually to the *Creatures* to eate.

To this chiefly pertaineth that admired gentlenesse of some wilde *Beasts* and brute *Animals* which naturally fly from *Man*; so that oftentimes it is seen, that the most savage *Beasts* become tame and tractable,

as

as Nazianzen (*in carmine sacro*, or his *Divine Poem*,) in which (precepts to Virgins) he writeth, that he himfelfe hath feen a *λεοντοκόμος* or *Lion-keeper*, riding on a *Lion*, who being trained up to it hath like an horfe patiently endured the bridle; Which *Virgill* affirmeth in *Æneid. 3.*

Et juncti currum Domini subiere Leones.

Lyons were joyn'd with one accord,
To draw the Chariots of their Lord.

This hath likewise been experienced by those who have triumphed in *Chariots* drawn with *Tigers*; which *Silius* also witnesseth in *lib. 17. Of the Carthaginian War.*

— *Odoratis descendens Liber ab Indis*
Egit Pampineos frenata Tigride currus.

From the sweet Indies did descend amain
Driving a *Tigre* in his branched wain.

Martial, of the tamed *Tigre*.

Lambere securi dextram consueta Magistræ
Tigris ab Hyrcano gloria prima jugo.

The Tigre us'd to lick his Masters hand,
The chiefest glory of *Hyrkania's* land.

Ovid.

Obsequium Tigresque domat tumidosque Leones.

The Savage *Tigers* he doth tame
And brings fierce *Lyons* to the same.

Neander (part. 1. *Phil. Phys.*) reporteth the like of a *Stagge* that would suffer himselfe to be bridled and ridden like a gentle Horse.

Yet I doubt whether such things can be done meereley by a simple *education*, without the institution of a particular *Mumie*; but if it may be in *some*, (which I much question) I dare affirme the same may be done in *all*, more exactly, easily and effectually by the meanes of *Mumie*; and in this sense I suppose I may understand that of *Xenophon*:

Παντι ζῳῷ ἀρχεῖν βέλτερον ἢ ἀνθρώπῳ.

Every living Creature can
Be better governed then Man.

From

From this fountain may that of *Cardanus* proceed, *canes illius conversatione, &c.* a Dogge will more willingly accompany and follow him from whom he hath eaten bread wrapt under his Armpits, and moistened by his sweat, or hath usually spit in his mouth, or hath given him the dirt of his shoes moistend with the sweat of his feet, and mingled with any bread or meat, then any other body: Many more examples might be given, were it not to incurre more displeasure by discovering the secrets of many, then I should gain thanks by declaring only the certainty of this *Mysticall Philosophy* to some.

CHAP.

C H A P. XIII.

To procure a mutuall love and affection
betwixt a Man and his Wife.

THis use of *Mumie* is related to the former, only this must be especially observed, (which for many reasons I modestly referre to the more prudent as followeth) *Quod si Maritus uxori suam mumiam paret, loco herbarum Renibus dicatarum, Uterinas eligere necesse sit, quales sunt: Valeriana, Rosmarinus, Satureja, Arthemista, Satyrion fœmina, &c. Virtus enim appetitiva erga viros, quatenus in aëre constituta est, fœminis in matrice situatur; Proinde Spiritus Mumie appetitivæ Epatis & Renum Virilium in prædictas herbas uterinas transplantetur, ut ita ductu earundem Spiritus Mumie Mascule in locum a natura præmonstratum, matricem nempe feliciter dirigatur.*

Quod si vero Uxor marito eandem intentant, loco uterinarum plantis, Seminibusque, membris virilibus naturali proprietate dicatis utatur, Satyrio nempe masculo, cæpis & similibus; minime gentium vero menstruo, quousque tamen audaciæ non raro ab improbis & incautis meretriculis perventum. Illud enim absque dubio deleterium est, citam mortem inferens. Et quanquam Sperma virile & fœmineum

in plantam quandam translata, eo quo dictum est modo & artificio, pares effectus edant, divina tamen ege illud prorsus interdictum. Proinde ad usum prædictum illa in substantia minime revocentur; Quinotius, ubi opus est, Spiritus eorundem terre Magneticæ beneficio e lumbis extrahatur.

Yet I intend not this Mystery should be common to all, or that it should be practised by wicked persons, though such an action may be done to a laudable and good end, where the Husband may the more affectionately enjoy his Wife, according to the bond of Matrimony, or where the Husband desireth it for propagation sake, which cannot be obtained by reason of discord from his wife; in which case the Husband may with a safe conscience meliorate her nature, and make it more tractable by his Mumie: And his Extraction of his Mumie according to the most learned Professors of this Philosophy, must be done under the Exaltation of ♀ and when she is happily aspected with the ☽ & ♃, (as I have formerly noted.)

C H A P. XIV.

Of the operation of Antipathy.

AS by the *Sympatheticall* Artifice, aforementioned, the strength and *sanity* of the body in every part may be effected; so likewise by the means of *Antipathy*, their *œconomie* and faculties may be depraved, abolished, and utterly destroyed, (diseases taking place, the *Mumie* of their parts being thus or otherwise handled: But that we may not here open a gap for *enquiries* to which *humane* nature is too prone; let me carefully admonish that none endeavor to practise this to the hurt or prejudice of any, and so by this *Art* incur more mischief then advantage to themselves: Notwithstanding I shall not *prætermit*, this without shewing how *Mumie* though *Antipathetically*, may to a good end be extracted from one and administred to another: (which for certain reasons I shall briefly deliver in these words following)

Sumantur cadavera mortuorum, vel etiam Mumia corporis cujusdam vivi, infecti morbove aliquo, sive febris ille sit, sive hydrops, correpti.

And after this manner already prescribed (*viz.*) of *insemination*; let hearbs proper to the
princi-

principall parts be added, that they may mutually and commodiously vegetate and increase, then let the *excrefcency* (or fruit) drawing to a maturity be given to any Beast, &c.

I might here lawfully discourse of many things pertaining to this purpose ; as amongst the rest, that the *Moon* and whosoever looks in her, may be infected with some disease, by the abuse of which *Theophrastus Parac.* affirmeth that so netimes whole *Regions* may be endangered ; But *Christian piety* doth here silence me, for we ought to know nothing but *ἡ ἀφελιμα*, and those things which are usefull to *life*.

C H A P. XV.

To cure both sorts of Jaundies.

IN the first place be sure of the *Mumie* extracted from the three principall members, that thereby the whole *Mumiall spirit* may in some measure be in your power; (for the *Faundies* is dispersed through the whole body) let it be *implanted* into the seed of *Line*, *Nock-weed*, *Celandine*, or into some other that is proper to the *Faundies*, let *Onysci* (by some called *Asselli*) or the liquor of them, be given to the Patient; into which they being laid in any vessell in hot water are resolved: Or lastly, the *excrements* or dung of Geese dissolved in wine, or *Juniper-berries*; for by meanes of all these that *colored humor* is preternaturally voided by the *Urine*: With this *Mumiated* urine, water every morning the *Magneticall Earth*, and the seeds contained in it; Afterward the seeds beginning to grow, the *spirit* of the *Faundise* will be fully transferred into the *plant*; which with all the *Mumiated* Earth you may afterward cast into a *River*, or hang it up in a *Chimny* to be dryed; either of which is to be observed according to the disposition and

constitution of the body, whose health is by this meanes desired; for if the body be *Plethorical* (somewhat inclining to a *Dropsie*) the *seed* is to be hung up in the *Smoak*; but if *squalid* and *dry*, it must be cast into the *water*. By this *Art* there is no kind of *Faundies* (though otherwise incurable) but may here find remedy; which may be proved even by this common experience: It is usuall to take *horses dung*, some three or foure clods, upon which the patient having made water once before, it is to be tyed in a bladder or linnen cloth, and hung up in a Chimny to dry, and afterward cast into the fire: This experience hath oftentimes been found successfull in curing the disease aforesaid.

C H A P. XVI.

To cure the Dropsie Magnetically.

First of all, the *Mumie* of those three
 univ^{er}sall *Emunctories* must be the subject
 into which *Wormwood*, *Pimpinell*, and *Swallow-
 wort* is to be transplanted according to Art.
 let the *Salt* of *Wormewood* or *Diacubebe* be
 given to the Patient to drive out the dis-
 ease by *Urine*; let the *seeds* be watered
 with the same *Urine*; which so soon
 as they come to their *maturity*, must be
 either burned, dried in the *Aire* or
 smoaked.

C H A P

C H A P. XVII.

Against the Plurisie.

HERE the *Mumie* of the vitall and naturall facultie must be extracted from the Urme-holes and *Hypocondriis*; into which must be transplanted *Marsh-mallows*, *Carduus benedictus*, *plantane*, *Balm*, *Mint*, *Lung-wort*, or whatsoever is known proper for this disease: *Urine* being provoked by their *Salt*, must be duely cast upon the aforesaid *Mumie*, with its *ingredients*, that they may more succesfully *vegetate*: After it is grown to its due *maturity*, pluck it up and dry it either in the *Aire* or *smoak*, or otherwise, cast it into a *River* according to the condition of the disease; so shall the same be readily cured, without any occasion of doubt: And after the same manner may be cured *Apostemations* of the *Lungs*, and of other *interiours*, as of the *Liver*, *Milt*, and *Reins*, &c.

CHAP. XVIII.

To cure Feavers by this Mystery.

ALthough the best and surest way of curing Feavers, is by *viaceltateffon* Opopyron, although the matter (through the neglect of the *Physician*) be most perfectly dilated by opening a *vein*; Notwithstanding this shall (likewise) somewhere be very usefull.

Here therefore the *Mumie*, both *vitall* and *naturall*, must be extracted, in the place and manner as aforesaid; yea, I could advise it might be from the *Arteries*; this being done, afterward mixe it with hearbs good for the blood and resisting putrefaction; hearbs proper for this use are *Nettles*, *Fumentary*, *Celandine* (the great) *Century*, *Balme*, *Mint*, *German der*; let *Urine* be provoked by the salt of *Nettles*, or *Sage*, or *Juniper-berries* with which *Urine*, the *Magneticall Earth* must afterwards be duely watered; and the *acrescency* of them must either be cast into the *water* or dryed in the *Aire*, with which the *Feaver* will presently consume as the same shall perish.

CHAP. XIX.

of the Oppilations of the Liver, Brain, Lungs, Spleen, Reynes, &c.

First extract the *Mumie* naturally answering to the affected part; then let the former *Transplantation* into herbs appropriated to them follow; (for example)

Liver		Rue, Liverwort, Maiden haire.
Braine		Sweet Marjoram, Bears-foot, Rue, Serpyllum.
Lungs	} be infected } then trans- } plant it into	Nettles, Vernacle, Lung-wort.
Spleen		Stone-wort, Hedg-nettle, Germander.
Reynes		Restbarrow, Gol- den red, Parsly, Gromell, &c.

Urine be provoked by Salt of these herbs artificially prepared; with which *Magnetizall Earth* must be watered to

procure the better *vegetation*: The *excrescences* must afterward be cast into a *River*.

CHAP. XX.

Of Aches in the Limbs, caused by Oppilation.

THE *Mumie* must be extracted from the *Articles* or *Joints* of these parts; then set it in its proper *transplantation*, (which is as it were the very *Center* of these *Cures*) the rest *viz.* *Rosemary, Lavender, Sage, Savory, Sutureja, field Cypresse, &c.* these among other *heerbs* have here their *especiall operations*.

C H A P. XXI.

of the Gout and Catarrh's.

Here the *Mumie* of the *Articles* or *Joints* ill affected, must be properly mixed with black *Hellebore*; then *Urine* is to be provoked by the means of *Nettles*, which must be used for the speedier vegetating the *Magneticall Mumiated Earth*; the *excrescency* whereof must be dried in the *Aire*, or enclosed in an *Oake*, &c.

In a *Catarrh*; the *Mumie* of the *Brain* must be implanted into *Garyophyllata* (or *hearb-venill*) which being grown to a proper ripeness, must be dried in the *Aire*.

C H A P. XXII.

of Wounds and Ulcers.

First, (as before) take the *Mumie* from the places affected, into which must be in-
 seminated by way of *Transplantation*, either spotted *Arsmart* or *Comfrey*, or other hearbs favouring the affected parts; Let *urin* be provoked by *Tartar*, with which the *Mumiated Earth* is to be watred for its better nourishment: then let the *acrescency* be dryed in the *Aire*, and so the *Disease* will undoubtedly be cured.

Where you must also note, that this Cure is oftentimes performed by the *Mumiall Magnetisme*, although the *extraction* of *Mumie* doth not alwayes intercede: for in some cases it happeneth, that the *weapon* or instrument that gave the wound partaketh of the tacted *Mumie*, without the direction of the particular *Medicine*, especially when it hath remained long in the wounded part; for any thing that continueth long in the wounds, as a *Knife*, *Nail*, *Glasse*, is of much lesse force in a sudden *transition*, seeing such short time can scarcely produce any effect: Or lastly, where it is imbrewed in blood by a delibera-
 tive

ve transmission, or by any retention of that
lace: And so it serveth in stead of Artifici-
l extraction, some part of the *Mumie* being
us compendiously attracted.

Therefore when any one is either hurt,
ounded, or otherwise prejudiced in this man-
er, Let the *Dart*, *Knife*, or *Sword* be thrust
into the *Earth*, (which is the *Mother*, and
as it were) potentative genericall branch of
ll *Balsams*, (although by this reason that
peration is of little worth) that the *Mumial*
irit adhering to the *Weapon* may not *evapo-*
rate; in the mean time, let the wound be
ound up with the root of *Mead-saffron*,
ounded and mingled with 3 or 4 drops of
Tine, or *Vinegar*, or the like, for a *Plaster*, but
e excrements (by a certain mystical virtue) is
e best, or whatsoever is *Balsamick* and next
hand, the *Weapon* may be thrust into, as
ard, *Balsam*, *Unguent*, &c. Yet here is chiefly
o be respected, those things which are of
lumie and *Ujnea*, which indeed is the *Sylloge*
nd *Collection* of *Mumial spirits*, and also of the
irit of the *World*, by whose mediation
e active and passive qualities do most happi-
y concenter: Also, that which is by some
bserved, is no wayes absurd, in *Cacoethical*
or ill disposed) *Ulcers*, and old *Fluxions*
which are continually running; that the
aries of a *Wound* being anoynted with *Bal-*
sam

ſam or *Weapon-ſalve*, and incloſed in a Nut-ſhell, and afterward hung up in a dry place under a moyſt Air, will moſt effectually further the Cure.

CHAP. XXIII.

Of the Hernia, or Burſtenneſſe.

FIrſt, let the *Mumie* be extracted from the place affected, into which implant (as before) *Symphytum majus*, (or *Walwort* the greater) then hang it in the Air til it be dry; or (where, by means of the *Mumial Magnes.* the *Mumie* hath been rightly extracted) chooſe the *Roſin tree*, *Cherry tree*, *Firre tree*, &c. let the *Mumie* be placed at the Root, the tree being ſlit through the middle, and the Clift ſo wide, that the ſick party may there conveniently make his *transmiſſion*, which muſt be 3 times forward and backward, *in nomine SS. Trinitatis, in quo merito omnia inchoanda & perficienda*: and that eſpecially in the hour and day of ♀: Let the Patient alſo freely voyd his *urine* upon the *root* of the tree; which being done, let the tree be conveniently cloſed up with *wax*; ſo the *Hernia* (or *Burſtenneſſe*)

esse) being never so monstrous, having been
 ut into it as aforesaid, wil in a short time be
 most perfectly cured (*quamvis alicubi nihil repo-
 ita fuerit sanata*).

CHAP. XXIV.

*Of Fluxions and Salt Rheums causing
 pains and sorenesse in the Teeth and
 Eyes, &c.*

EXtract the Mumie of the place offended,
 and let it be *transplanted* into spotted *Arf-
 smart*, &c. Notwithstanding the same may be
 done compendiously by the root of *Ground-
 fill* plucked up with the whole hearb, and
 rubbing the aking teeth therewith till th^y
 bleed; then presently setting the same *root*
 in the proper and native place wherein it
 was first plucked up, and so let it grow:
 Thus any ache or pain in the Teeth shall
 with great wonder be asswaged and cured.

C H A P. XXV.

Of Menstruous Evacuation and Retention.

L Et the *Mumie* first be *extracted* from about the *Hypocondria* and *Navill*, which (after the usuall manner) is to be *implanted* into *Arsmart*, then provoke *urine* by administering *Peniroyal*, with which wet the *Mumiated* Earth; then take the *plant* (growing to perfection) and either dry it in the Air, or burn it in the Fire.

For the *Retention* of *Evacuations*, let the *Mumie* be extracted from the same places, and likewise from about the *Paps*; then let it be *inseminated* into *Peniroyal*, by which also *urine* must be provoked: Afterward, let the *Excrefency* be cast into the Water.

C H A P. XXVI.

Of the Consumption & Hectick Feaver.

Extract the *Mumie* from the 3 principall parts, and also from the *spine* of the *back*, and chief *Muscles* of the body; implant it into *tyrion*, and let them grow together, then transpose them into the *Oak* or *Cherry* tree; or else transplant the *Mumie* it self into either of these, and the *Patient* shall amend in short time: Also, the *Tincture* of the *Mumie* in a sound body administred to the sick person recovereth him: As I have delivered in another place.

There is another reason of this *Magnetisme* more commonly and easily practised, (as thus): Let a new laid *Egge* be boyled in the *urine* of the sick party in a new *Pipkin*; (so the *urine* may cleerly cover the *Egge*) let it boyl till the *Egge* be hard, then take out the *Egge*, and pierce it here and there, afterward seeth it again in the same *urine*, alwayes turning it, till the *urine* be wholly consumed; then let the *Egg* (being thus prepared) be buried in an *Ant* hill, and as the *egge* consumeth, so will the *Disease*, by a wonderfull sympathy.

C H A P. X X V I I.

Of particular Blastings.

THIS, according to the proceſſe of the former *Magnetisme*, hath nothing to peculiar to it ſelf, onely that the *Mumie* is to be extracted from the inferior and ſuperior *Articles*, or joynts of the parts affected; and (that we may not (as they ſay) always harp on the ſame ſtring, but intermix ſome pleaſure with profit) we will here deliver a moſt excellent remedy againſt all Blastings, as well univerſal as particular, and indeed a ſympathetical *Magick* from this very *Art*: This *Amulet* is a particle of the *Coffin* wherein a Woman in *Childebed* (dying through difficulty of *Delivery*) hath been put, and therein laid upon the *ſpine* of her back, and buried.

For the *vegetative* augmentation, and *nutritive* faculty of the *Childebed* woman is principally placed in the *ſpine* or bone of her back, and being laid in the *Coffin*, is now eaſily attracted, and aſſumed by a living body, *ſymbolical* and agreeable to its former ſubject.

From this very *foundation* may a *Childebed* woman yet alive, and other *Plethoricall* and ſound perſons ſupply another with this fruitful and admirably nutritive *Mumie*, ſo that the *Extraction* be made from the *ſpine* of the back, the aforeſaid *Magnes* being laid
upon

pon it; then *implanted* into proper hearbs; which hearbs must afterwards be taken inwardly by the *Patient*: Thus truly there is no Disease so vehement or dangerous, but may have a remedy by this our practise; for that which seemeth most *dissentaneous*, may (by this) be successively adapted and reconcil'd.

C H A P. XXVIII.

Against Sterlity or Barrenesse: And also the manner of detracting strength from an Horse, and transmitting it into a Man, or from any Man or Beast into any other.

[T wil here be necessary to extract the *Mumie* of the *vital* and *natural* faculty from the *line* of the back, under the *Arm-pits* and *hypocondriis* of any pregnant body; then transplant into *Satyrion*, or (which some think better) into the common or black *Thistle*; and when it hath *vegetated* sufficiently, give it to the *barren* party; which neverthelesse, that it may be the more effectual, hang the said herb with all the rest about the parties neck; and in short time she will prove as fruitfull as any other.

This I say (with Gods blessing) hath often been the happy means of much contentment

to Noble Families, before destitute of Heirs

Neither doth this *Art* promise lesse success to those that abstract from a sound body (I speak not of men) the strength of their powers and faculties, and *implant* it in another: By the same *Art*, after this manner extract the *Mumie* from a sound body perfectly in health, and *implant* it into the black *Thistle* which afterward may be administered to the sick party, either in its *substance*, or reduced into its *essence*; let it be hung about their neck, and the sick and infirm wil grow healthfull and strong.

After the like manner also you may abstract the strength from an *Horse*, and so transmit or insule it at pleasure into a *Man*: Mingle the *sem* of the strongest *Horses* with pure *Earth*, *implant* it into the black *Thistle*; & when it is grown to its just bignesse, administer it to the party whose strength you would increase; let it be hung about his neck and as the strong *Horses* languish the Party will strengthen: But you must take notice, that the aforesaid root is to be *implanted* presently after the *New Moon*, and taken up two or three dayes before the *New Moon*: This is equally succesfull in other Beasts, whose faculty is expedient to be communicated to Man, as the Learned in these *mysteri*es shall more exactly consider the occasion

FINIS.



1383-752



